



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

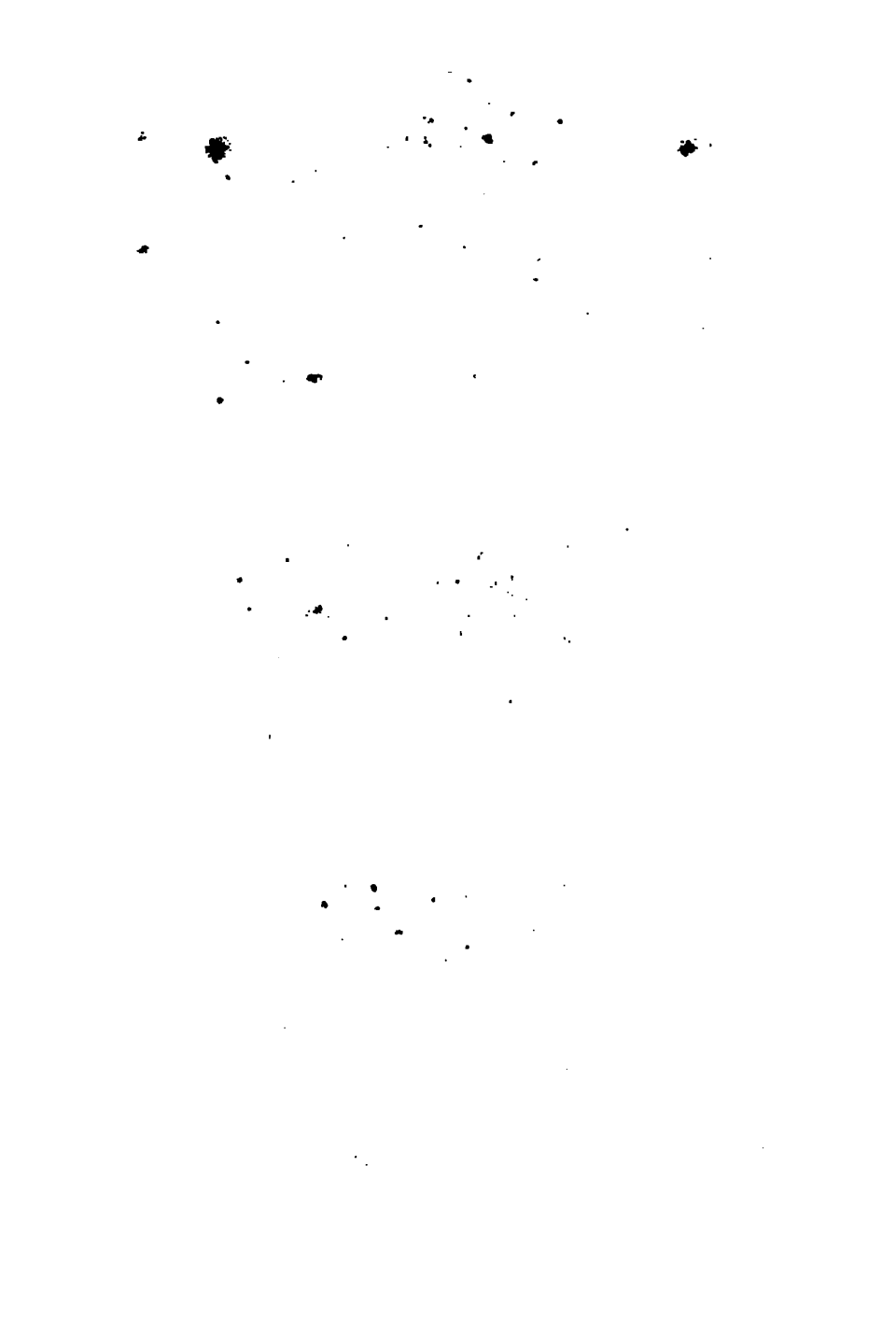
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>













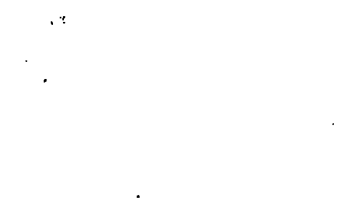
...the ...



...and the



THE  
G R A N D  
EXTENSIVE PLAN  
OF  
*Human Redemption.*



THE GRAND  
*EXTENSIVE PLAN*  
O F  
HUMAN REDEMPTION,

*From the Ruins of the Fall,*

Including the Times of the Restitution of all Things :

COMPRISING

The Time of the MILLENNIUM, SATAN'S LIT-  
TLE SEASON, and the SÆCULA SÆCU-  
LORUM, or the AGES of AGES,  
till Time is no more ;

IN TWELVE FAMILIAR DIALOGUES,

BETWEEN

*DIDASCALOS*, a Teacher, and *PHILOTHEOS*,  
a Friend or Lover of Truth.

---

---

By JAMES KERSHAW.

---

---



---

"I also will shew mine Opinion," *Job xxxii.*  
"Many shall run to and fro, and Knowledge shall be in-  
creased," *Dan. xii. 4.*

---

**Louth ;**

Printed and Sold by SHEARDOWN and SON, and may be  
had of most other Bookfellers in Town and Country.  
MCCCXCVII.

*[Entered at Stationer's-Hall.]*

111 222

17

## ADVERTISEMENT.

*THIS question, Whence came Evil? or whence originated that perpetual war between the very elements, between animals, between men? Whence errors, miseries, and vices, the constant companions of human life? Whence good to evil men and evil to the good? and Death to all?*

*This question, the solution of which has been so puzzling to the wisest men in all ages, have driven some to deny either the existence of God, or at least of a Governing Providence. Lucretius assigns no other reason for his denying the System of the World to be the Effect of a Deity, than that it is so very faulty. B. 2d. V. 180.*

*Others perceiving so great a Mixture of Good and Evil, have supposed a Malevolent Principle or God, directly contrary to the Good one. These have deduced from the Good Being, nothing but Good; and from the evil Principle, evils of every kind. Such were the Manicheans, Paulicians, and other Heretics. And there are some at this day who suppose this Herculean difficulty unsolved by both Divines and Philosophers; that this Gordian knot is yet tied. The Author of this Essay proposes the following Plan to the Judicious Public, and commits it entirely to that*

*Bar to pass sentence how far he has succeeded in untying it. The attempt is founded entirely upon Revelation; the Author supposing all other Keys incapable of unlocking the Cabinets in the house of David, and of exploring the Treasures of divine Wisdom in the Mysteries of Providence.*

*It is wrote in a kind of familiar Dialogue between Didascalos, a Teacher, and Philotheos, a Friend or lover of God.*





# PREFACE

*To the Reader.*

*Philotheos.* **M**Y dear Didascalos, What is the Original of Evil, of which we see and feel so much in this "Present evil Age?" See *Gal. i. 4.*

*Didascalos.* We may justly suppose, That Evil, whether moral, spiritual, or physical, can never be the immediate Production of infinite power, purity, and goodness. The Fountain of purity and essential goodness can never yield such bad and bitter streams as have deluged the world in every age, and found their way into every human, brutal, vegetable, mineral, and elementary body.

"Evil cannot from God proceed,

"'Tis only suffered, not decreed."

But suffered or permitted most certainly it is. Since Adam was banished Paradise, no Golden Age ever existed, except in Poets' fancies.

—"When men, yet new,  
"No Rule but uncorrupted Reason knew,  
"And with a *native bent* did good pursue;  
"Needless were written laws, when none oppress;  
"The law for man was written in his breast.  
"No suppliant crouds before the Judge appear'd;  
"No Court erected yet, nor Cause was heard;  
"But all was safe, for Conscience was their guard."

What

What *native bent* to good had Cain, when he cruelly slew his Brother, "Because his own works were Evil, and his Brother's Righteous?" 1 Jo iii. 12.

*Phil.* If we say, That God *could not* have prevented evil, where is His Omnipotence? or, That He *would not*, how is this reconcileable with His Goodness? both being essential to the Creator of all things in heaven and earth.

"Some have supposed, That all Evils owe the existence solely to the necessary relations and circumstances of created Beings. That no system could be created but Evil will unavoidably insinuate itself into, even in opposition to the will of the Creator. The reason is, because they suppose it cannot be excluded without working contradictions; not effects, which, is no diminution of Omnipotence. This argues no defect in the Power of the Creator, but a supposed *imperfection* in all created Beings.

The *Stoicks* imagined, That the Untractableness of *Matter* was the cause of evil. That God would have made all things perfect, but that there was in Matter an evil Bias repugnant to His Benevolence, which drew another way; and from hence arose the manner of Evils. From whence it is inferred, That how many evils soever force themselves into creation, so long as the good preponderates in the scales of Providence, the whole is a work well worthy of infinite Wisdom and Benevolence. And notwithstanding these necessary imperfections in things, the whole, nevertheless, in some sense, may be said to be perfect. Hence it is supposed, that the infinite power and goodness of God are fully reconcileable both with the wickedness and misery of his creatures, from the impossibility of preventing them. This is the kind of Faith most worthy of the human Understanding, and most meritorious in the sight of God; as it is the offspring of Real

as well as the Parent of all Virtue and due Resignation to the just but inscrutable dispensations of Providence." See *2 Letters of a Free enquiry into the nature and origin of Evil*, 3d. Ed. Lett 1st.

*Didas.* But my dear Phil. This account does not accord with the discoveries of Revelation. Very far from it. Unto Moses as an author, and the New Testament as his Expositor, we stand indebted for a true solution of this weighty problem. Sin, or moral evil, is the root or fountain of Spiritual and Physical evils of every kind and degree every where.

Adam was that *One Man* by whom Sin entered into the world, and Death by Sin. Ever since his days the world has been full of sin. From Cain to this day, murders and miseries in all nations and ages have abounded. What are all the Histories of Mankind, but Records of these incontestable Facts? These facts have been always observed, confessed, and lamented, by a few of the wisest and most moral in every age. How many false and futile hypotheses have men invented, to explore the cause, and to prescribe a cure! Here human Reason is non-plussed. Divine Revelation alone has discovered these momentous subjects. The Author of our Being, in compassion to our otherwise invincible ignorance, has condescended to teach and instruct us in the Cause, the Cause, and the only Cure, by a Revelation.

*Phil.* If, as some, you say, have supposed no system can be created but evil will unavoidably, and contrary to the will of the Creator, insinuate itself into it, on account of the necessary *Imperfection* of every thing created; or, according to others, a natural Bias to evil exist in the things created, Must not Omniscience have known this necessary imperfection and insuperable Bias to evil? And in such a case, can we suppose essential and infallible Truth

could consistently have pronounced every creature *very good*? *Gen. i. Ult.*

*Didas.* By no means. So that the Origin of Evil, can never be consistently accounted for from the works of Creation. To attribute it to a natural Bias or Imperfection in the Creature, which is it but plainly to Palm it upon the Creator? On the other hand, To refer it altogether to the subtilty and deceitful agency of invisible evil spirits, entirely to exculpate man. But to ascribe it to a concatenation of different causes, is both reasonable and most certainly the Truth. The short of it is

The Serpent deceived Eve; the example and persuasions of Eve prevailed with Adam; and though the Creator was no Agent in the deadly criminal action, yet his divine Wisdom and Power did think proper so to interfere as to prevent it; such interference was contrary to Adam's free-agency, and state of probation in which his Maker placed him as a candidate for a happy immortal and in consequence, must both greatly have degraded him, and defeated His own designs in so placing him. Besides, in case of such an event, His secret Counsel had determined upon a Plan of Grace. Providence, to bring a far greater Good out of great an Evil. This is the "Mystery of God" (*Rev. x. 7.*) and which will only begin to be publicly exhibited upon the stage of Time in the day of the voice of the seventh Angel, when *he shall be about to sound*. In the mean time it is in the world of futurity, and wrapt up in promises, prophecies and types, and very little understood by most people at present, or even in past ages.

*Phil.* But that Adam's free-agency was not intended to be controlled, and actually was not evident, by his Maker giving him a positive Law with penal sanctions; and punishing him for hearkeningly transgressing it. But does not the Doctr

of the Absolute Decrees of God, now that man is fallen, suppose him to be as much a mere machine as if he had originally been created one, or his Freedom afterwards controlled?

*Didas.* Most certainly it does. For if God has *absolutely* "Ordained whatsoever comes to pass," then that Ordination must be the prime and principal Mover in every Action, whatever Instrument be employed in its performance. And if so, beyond all doubt

"Whatever is, is Right."

Whether sinning, or suffering for sin, are equally of divine appointment. And according to this, all evil, Moral, Spiritual, and Physical, must have their root and fountain in that Decree. The present appearances of Providence; His Dispensations in past ages; together with some important passages of Scripture, all being misconstrued, have induced many of the most pious and well-meaning Persons to embrace sentiments, almost subversive of that Religion they intended to promote. They have, in general, contracted the scale of Redemption and Salvation within so narrow a compass, as entirely to exclude the far greatest part of Mankind, not only without the limits of the Redemption which is in Jesus, but also, by a secret Decree of their Maker, have consigned them to endless and unspeakable Torments, whether Christians, Jews, Heathens, and even dying Infants.

*Phil.* If the divine Decree were indeed the real though secret Cause of human salvation, would it not have better comported with the known Attributes of the Deity, to have comprised the far greatest part of mankind, rather than so few, within its saving limits?

*Didas.* Both reason and humanity, naturally suppose so, and scripture gives its suffrage to the same benevolent

entirely to think for himself, how widely soever he might differ from others.

In this dilemma, there appeared two open avenues affording satisfactory prospects : The one was, daily and devoutly to address the Father of Lights, to give Wisdom and spiritual Understanding in His word and will ; the other, To " search the Scriptures of Truth," altogether unbiaſſed, and wholly detached from all parties, or principles of other men. Such a conduct had not been long purſued, before it afforded a ſatisfaction, in vain expected from any other method formerly purſued. If the Author thinks differently from others, it is becauſe he cannot help it. As a Man, and a Proteſtant, he claims it as his birth-right to think for himſelf; and as candidly allows the ſame liberty to others.

The Plan here recommended is extenſive; including both the Old and New Creation ; the Paradife of Adam, and the Paradife of God ; the Ruin of the World by the Firſt, and its Reſtoration by the Second Adam, to almoſt infinitely ſuperior happineſs and glory above its primeval ſtate; attempting to demonſtrate, That Time is only in its moſt early ſtages, and the World itſelf in its infant ſtate ; that the Principal ſcenes of Providence being wrapt up in Prophecies and Promiſes, are not yet unfolded ; that ſew, except thoſe of an afflictive kind, will ever be ſeen until the next advent of the Redeemer : That His own Times, the Times of Reſreſhing, and the Times of the Reſtitution of All Things, will then commence, and begin to unfold **THE MYSTERY OF GOD**, according to the unanimous voice of all the Prophets. Myſteries that will aſtoniſh men and angels, as they will be gradually unfolded in their proper Seaſons as Time runs its ſucceſſive Stages, agreeable to thoſe Ages that were Conſtituted, in Fact, when Chriſt was appointed the Heir of all Things, (*Heb. i. 2.*) upon  
the

bellion and Disobedience of Adam, who was  
 the first of the primitive world, (*see Ps. viii.*  
*with Heb. ii. 5.* as Christ is of the future,  
 following *Essay* begins with some Curiosity  
 upon the Book of Genesis—the Cre-  
 and the Fall of Man: Both these treated of  
 at large, in five Dialogues.

II. Enters upon the Principal Design;  
 up the subject of the two Adams, as Type  
 titype, in Expository Remarks upon *Rom.*  
 7. 21. Proceeds to enquire into the extent  
 an Redemption, and the Duration of Time;  
 ing Reasons to suppose, that the Salvation  
 kind, though not *absolutely Universal*; never-  
 will be much more extensive than is Gene-  
 posed by Arminians themselves! An Ac-  
 of the Resurrection. An attempt to prove,  
 the Heavens who never heard the Gospel in  
 will hear it when they rise again from the  
 in the time of Gog and Magog, &c. and  
 will follow their Destruction, &c. &c.

The whole is submitted to the Judgments of the  
 lovers of Truth among all Denominations of  
 men. He, who made the heart, knows, That  
 love of Christ, of Souls, and of Scripture  
 have been the only Motives to the present  
 writing. The Author has but one Request to  
 which is, That the Reader would "Judge  
 before the Time." Now, he thinks, that  
 time to form a judgment will be when he  
 entirely Read the whole, and honestly  
 it in the Balances of unbiassed Reason and  
 Revelation, as contained in the two Testa-  
 in their Original Languages, if he is able to  
 do so: At the same time, to let Humanity,  
 Popular Prejudices, hold the Scales.

The Author hopes that no expressions, militating  
 'Christian love, has fallen from his Pen.

THE later Jews make such Reckoning of  
the Book of *Genesis*, that they have numbered  
the very letters of it, which, they say, amount  
to 4395. The three first Chapters thereof are  
the Fountain of all the following Scriptures, and  
the common catechism of the Churches of both  
Testaments; in explaining and applying whereof  
are spent all the Sermons and other labours of  
the Prophets and Apostles."

TRAP'S TREASURY.

---



## DIALOGUE I.

*Being a short Introduction to the following Work, in a few cursory Observations on the Book of Genesis; wherein, among other Remarks, the Reader will find hints sufficient to inform him, that Patriarchs, both Antediluvian and Postdiluvian, had an Alphabet written by the Hand of God in the legible Characters of their own lives and deaths; by which, in succession, they might spell the Immortality of their own souls, their existence in a future state, together with a future Resurrection of the Body.*

AS the promised Seed, by whom the Redemption of the world was to be effected, flowed in current of blood from the first fountains of mankind, so it is easy to observe, that all down the only line, in succession, that Seed was typically pointed at as by an Index, almost at every step.

But before we notice these things, let us speak a word or two about the Writer of this Book, and notice a few of its more remarkable contents. And first,

1. *Moses* was the inspired Penman of the Pentateuch, God's great Secretary, or the amanuensis of the Holy Ghost: and all that Free-Thinkers, or Deists, have said to the contrary, is vain and idle in every unprejudiced eye capable of judging.

He was the seventh in descent from Abraham the friend of God. A great beauty when born; a circumstance no doubt that greatly contributed to his adoption by Pharaoh's Daughter when she found him in the Bulrushes. He was a Courtier, and initiated into all the Learning of the Egyptians, at that time the most polite and learned nation of the world. Here he spent forty years, or one third part of his days, in high life.

But all the gaudy glare of a splended Court his judgment knew how to estimate, which shewed his option to be most excellent; choosing rather to suffer affliction with the people of God, than to enjoy all the pleasures of sin for a season; justly esteeming the reproaches of Christ greater Riches than all the treasures of Egypt, though at that time perhaps, the richest kingdom in the known world.

Thus dead to the world's pleasures, riches, and honours, he was duly prepared not only for the cares, fatigues, and toils of a Shepherd's life, and for forty years an exile in the land of Madian; but the much heavier toils and troubles for forty more, though exalted to be King in *Jeshurun*, the Vice-gerent and Law-giver of Jehovah, advanced on the Sacred mount to converse with his Maker as a man with his friend! Singular indulgence!

It is probable those forty years he was an exile in *Madian*, in the centre of his life, he might employ and improve his leisure time in writing the Books of Genesis, and of Job.

*M. Genesis* is a History, but at the same time contains a mystery; the former of Providence, the latter of Grace. Here we have a rational, and sufficiently satisfactory account of the Creation of Matter, out of nothing; that matter moulded into ten thousand Forms, and the whole put into Motion, some animate and Rational, others animate and

and brutal; others vegetable swarming with life; some inert, but all in motion active or passive: Suspendous thought! Gen. i.

If we look into the systems of the most renowned Philosophers, or the most authentic profane historians, according to some of them the World was formed by a fortuitous concurrence of Atoms; or according to the wisest of them, it furnished its own Matter to the Author of it. It therefore, according to them, neither depends upon God for the essence of its Being nor original estate; yea, it even ties him up to Laws which himself cannot violate. Highly absurd! But without inspiration, nothing but hypothetical conjecture can possibly exist. Tradition can have no place without it, seeing mankind was not then in Being.

*Philothecus.* Moses with the utmost propriety began his history with an account of the Creation, for if the God of his People Israel had not Created Matter and the essences of things that had no pre-existence, he might have recommended Him as a wise Artificer, but by no means as an Omnipotent and all-wise God or Creator, the only proper Object of worship and adoration.

*Didas.* It is true. But according to both Reason and Revelation, *Elohim* created heaven and earth, and all things that are therein, (*Act. xvii. 24.*) "Visible and invisible, whether Thrones or Dominions, or Principalities, or Powers;" (*Col. i. 16.*) i. e. every body or every being, whether corporeal or intellectual; every enormous Globe that exists in the universe; with every inhabitant thereof; and gave Laws of Motion unto them all; bowling them around their respective Orbits! Could any power less than Omnipotent form them? or less than infinite Wisdom Contrive them? Who but an Omniscient Being can comprehend them? And let Reason say, What could induce such an all-perfected

all-perfect God to make them at all, unless it were to make every intelligent Being happy by a communication of his own exuberant love and goodness unto them, as well as to manifest the glory of his own perfections?

*Phil.* From the history which Moses has recorded, we are taught to consider the Universe, as well as Mankind, as under the fostering hand of the great Creator. Brought out of nothing by His Word; preserved by his goodness; Governed by his wisdom; when deserving, punished by his justice; yet pardoned and saved by his mercy, when penitent; and the whole subject to his Dominion and powerful Authority.

III. *Didas.* It is true, the scriptures no where say, that the Universe, in all its parts, is coeval in time as to existence; it rather intimates the contrary. Millions of millions of ages may have intervened between the Mosaic creation, and that of the first system in the Universe. But what are these ages, were they multiplied as far as arithmetical progression could carry them, compared with the existence of that immense and infinite Being, who has no Relation to either Time or Space! And yet, From the "Beginning of the creation which God Created," (*Mar. xiii. 19.*) who can number the Ages? *Eternity past* Moses seems to express by one word reaching higher than the first creation of Matter. This is the first word in the Bible, which St. John translates into Greek in the first words of his Gospel. In both places it is englished IN THE BEGINNING. But how can words express eternity? Let this Duration be what it may, it was in this Beginning that God Created all things. Time with us commenced with the first appearance of Light, which God called Day: this will continue as long as the Sun and Moon will continue to measure it, after which it will be absorpt in *Eternity to come!*

IV. The Book of Genesis contains a history of Providence for the space of about 2269 years; and as it is by far the most ancient, so it is by far the most excellent, and admits of no competitor in any nation or language. The Author held it up as a Mirror of Providence, in which all the Nations that read it may read a history of Facts that speak plainer than written laws, before any written laws had a being. As God's ways are equal and uniform, individual persons, families, countries, and Kingdoms, may here see what they have to expect in equal circumstances. A world shall be drowned in water; fertile countries and populous cities consumed by fire; and the sword shall shed the blood of millions, and cut off opposing kingdoms, as of Egypt and Canaan, &c. when they forsake Jehovah, and worship other Gods. Ignorance and infidelity quarrel with holy writ, for commissioning the sword, upon certain occasions, to cut off women and children with Male offenders. Alas I can any thing but perverseness frame such objections against sacred Writ? May not the Deist turn Atheist upon the same grounds that his Reason denies Revelation in this instance? Where the scriptures supply one instance of such a promiscuous exterminating command, the book of nature supplies twenty; witness the histories of Earthquakes, Pestilences, Famines, &c.

On the other hand, we here find a Righteous Noah, at the command and under the protection of heaven, with the whole world in epitome, embarked on a little floating Timber, ride out a storm for many months together, in the utmost safety; and was thereby advanced to be a common Father of the present world of Mankind.

A Righteous Lot shall arrest the executing hand of an Angel; restrain the pointed shafts and darts of avenging thunder and lightning, until he escapes

to a place of safety ! Here you see a pious Joseph called out of a prison to govern a kingdom ; to teach the Egyptian Senators Wisdom and by his prophetic knowledge, and prudent management as a Minister of State, save near of the World from perishing by famine !

*Phil.* How instructing and affecting these Memoirs of the Pious Patriarchs ! Their lives were marked with Divine approbations, and striking examples for Posterity to follow. We contrast this history affords, between the conduct the righteous and the wicked, and the consequence of that conduct !

*Didas.* True. But as this is not a time of tribulation, he who would rightly interpret both of the question, ought to consider the divine word here in a typical light, and as a pattern. The Judge of All will follow in future at the Time of the Restitution of all Things.

From the Infancy of the old world, to its maturity in vice and wickedness, were 1556 years. This year a respite of 120 years were granted by its Maker, for Repentance and Reformation. Alas ! in vain. At last, grown grey and hard in sin beyond recovery, its Death-warrant was signed in heaven : This was executed by drowning in 40 days time, at the age of 1656. By the time the death of Joseph, about 713 years after, descendants of Noah, in the new World, almost universally sunk in Idolatry and Superstition except his Family.

*Phil.* And pray, my dear *Didas*. what were Principal events recorded in the former of these Periods ?

*Didas.* First the Creation, and Generation of the Heavens, and of the Earth, and of all things therein. Secondly, The Formation of man out of the Dust ; the inspiring him with Life ; the I

1 of Paradise for his kingdom before the Fall; giving names to the Cattle; the Formation of and consequent Marriage of the innocent pair, after the Law of life and death had been fulfilled by his Maker. *Thirdly*, Eve's Dialogue with the Devil in the body of a serpent; that Dialogue issuing in her deception and sin; her example and persuasion of Adam to sin also; Hence the Law of evil, moral, spiritual, and natural. *Fourthly*, The apprehension, trial, conviction, and punishment of the guilty pair to labour, sorrow, and death. Here the door was opened at which Death entered into the world, and the guilty couple were expelled from Paradise, and re-admittance denied them; this was not until they had heard the Gospel of the Woman's Seed preached in their hearing; hence, no doubt, they believed, and were reprieved from Death, &c. in consequence. *Fifthly*, The birth of Cain, which Eve took to be the *Man of Sin*, or the promised Seed. This affords a strong probability, that she had some knowledge that Jesus was to be that Seed, as in fact he was when born. This was followed by the birth of *Cain* signifying *gain* or *acquisition*. He was a wicked One, and type of the Serpent's Seed, by ages; *Abel* signifying a *Mourner*. He was righteous, and Type of the Woman's Seed collectively. Here, the Enmity discovered itself; and righteous fell by the hands of the wicked, as have done in all ages ever since, and will so long as the Dragon reigns. As Abel had no issue, his Descendants perished at the Flood, type of Destruction of the Beast and false Prophet; (xix. 20.) who, having walked in the way of the serpent, will be cast into a lake of Fire, when the time comes which the Flood typified, at the next age of the Son of Man. These two typical Persons thus cut off the present Race.

Race of Mankind sprang from Seth, a Substitute (as his Name signifies) in the room of Abel. Agreeable to the typical characters of his two Brothers, the Descendants of Seth, in both worlds, have been in a perpetual state of enmity. Cain Ruled over Abel—an example followed by every age; as all History testifies, where professors and profane have not coalesced in vice.

*Phil.* Bishop Cumberland supposed, that Cain was the first Idolater, worshipping the Sun, Fire, Light, &c. according to *Sanchoniathon*. And *Maimonides* thought, that Idolatry overspread the old world, as we know it did the new.

*Didas.* True. And it is probable that one design of Moses was to confute idolatry, by shewing that all the heavenly bodies, and every element being the objects of their adoration, were; in fact only Creatures of the One True God: Consequently that the Creator, and not his Creatures ought to be Worshipped.

As the first Transgression threw open the sluice of *Tartaros*, Satan's Residence, (2 *Pet.* ii. 4.) and thereby not only opened a communication between this visible and that invisible world, but, alas! erected this world into a Principality of the Devil who is the Prince of it, by the confession of Christ himself; (*Joh.* xiv. 30.) so also, all the Idolatry of both the old and new world, was no other than a worship which ultimately devolved upon the Devil himself, by whatever mediums it passed through to reach him. It is therefore no wonder that we find the "God of this World" (2 *Cor.* iv. 4.) offering the world and all its Glory and Authority to the Son of God, for one single act of Worship; (*Luk.* iv. 5 to 8.) seeing that the greatest part of Mankind had hitherto; and then did worship him. His former success with Adam and his Posterity emboldened the fiend in this enticing Temptation. No doubt

doubt when he proposed to surrender all the kingdoms of the world to him for a single act of worship; to divest himself of all property in, and authority over them, was the least thing in his thoughts; His design was to devolve the Viceroyship upon the Son of God, while he maintained, as an Emperor, the supreme Authority; and of course his hellish Pride soared so high as to have made the Son of God his Vassal! But, blessed be God, he here met with more than his match. It was for this Purpose the Son of God came into the World to destroy the Works of the Devil. This Truth there is reason to believe, that the Devil was not altogether a stranger to, which made him make such great tenders down unto him of his honour and property.

If these facts be true, and who that believes the Bible can deny them? Is it any wonder that the world was drowned with a double Deluge; first, of all manner of impiety and wickedness; and then of water? This was quickly followed by a general confusion of Languages; and that by Heaven exhibiting upon Earth a lasting specimen of Hell upon the plains of Sodom, "Suffering the vengeance of eternal Fire." *Jude*, 7. The Destruction of Egypt, and of the nations of Canaan that quickly followed, were Types of the Destruction of Spiritual Egypt (*Rev.* xi. 8.) and Sodom, when a greater lake will make its appearance than that in the days of Abraham. *Rev.* xix. 20.

*Phil.* Hence it is evident, That the Fall of the First Man, and the consequent introduction of the Dominion of the Devil over the World as a God, and tyrannical Despot, are sufficient to account for all the evils of every kind, that have, do, or ever will afflict the world.

*Didas.* True. And Philosophers may Tenter and Rack their brains, and ransack Nature as long

as they please to resolve this grand question, *Pothen ton Kakon? Whence came evil?* But where will they find a better, or one so full and true as the above? All the evils of this "Present evil Age," (*Gal. i. 4.*) spring from these two fountains.

The Tree that formed the Test of Adam's Trial, carried, in its very name, the symbol of the State that tasting it would introduce into the World. From the name of this Tree, one might reasonably suppose, that Good and Evil might be equally poised in human and the world's experience. But were it possible to draw a Map, or write a history, in which might be seen all the Good and all the Evil that the World has seen and heard, suffered and enjoyed, from Adam to this day, it would be found that the evil would greatly exceed the good in every age and nation. I know that this is strenuously denied by many both Philosophers and Divines. All the treasures of learning have been exhausted, all the powers of Reason and Wit have been exerted, to prove the contrary. All this has been done by some of the best of Men, and that from the best of Motives, viz. "To vindicate the ways of God to Man." How far this end has in fact been attained, after all that has been said, and that upon every Hypothesis, however plausible in appearance, let libertinism and the vast increase of Libertines bear witness at this day. Be this as it will, the present Essay will exhibit scenes transcendently glorious, and open an Avenue into future Ages of long continuance; in which, divine Philanthropy will act a part such as will astonish the most expanded, generous, and elevated Minds; and confound every narrow contracted scheme of human invention; and that by a most copious display of Nature Renewed; Paradise Restored with almost infinite improvement; Evil of every kind destroyed, or expiring; and the great

est Good that human nature, in a new world, is capable of, for ages enjoyed; with a great probability of still farther advancement in honour and happiness. It is this Restoration, that will take place in *Ages to come*, and on this side Eternity, but after *this present evil age* is over, which will vindicate the conduct of Providence in the present; silence every objection; and make it evident, that, taking the whole compass of Time, and every transaction of Providence in it, the whole will appear worthy of God, and astonish Men and Angels with its glorious completion. This will be seen in the sequel of this *Essay*, D. V. In the mean time, the *equilibrium* of good and evil is not to be found. Evil preponderates in the scale of present enjoyments, take the world in general. Evil elections, arising from free-agency, natural propensions, bad examples and temptations to vice, &c. increase the multitude and swell the magnitude of miseries of every kind, in the present state of things, by increasing human guilt, which seems to accumulate with growing knowledge in this age especially.

However, let us change the scene, and brighten the black shades of this affecting picture of human misery, by laying a few lines upon it taken from some typical characters drawn by the Pen of Moses.

Let us begin with the morning of the old world, which, as you heard, continued 1656 years, and then was buried in water.

1. Abel, the *second* man born of woman, the first being of that wicked one. Thus Shem was younger than Japhet; Abram than Nahar; Isaac than Ishmael; Jacob than Esau; Joseph than Reuben or Judah; and Moses than Aaron, &c. Yet these had the Birth-right or the Blessing, although he younger.

*Phil.* And what then, I pray, my dear Didas?

Didas.

*Didas.* What then ! Can you suppose that infinite wisdom ordered all these younger Brothers to have the pre-eminence and the Blessing without any design ?

*Phil.* I suppose not. Wisdom shines in all God's ways.

*Didas.* True. Remember then, "The first man is of the earth, earthly : The second man is the Lord from heaven. That was not first which is spiritual, but that which is natural ; (like Cain, &c.) afterward that which is spiritual." 1 Cor. xv. 46, 47. Thus, in the world's childhood and youth, did its Maker instruct it in these important Truths, by the pictures and living characters in their own Children in the most distant and interesting of all events. Such is that of our Resurrection. And this divine conduct, in preferring the *Younger* before the *Elder*, most certainly typified this Glorious event, and that by the same rule that Isaac and Jacob typified the Gospel, while Ishmael and Esau, the elder brothers, typified the Law as a *former Dispensation*.

Abel ! his heart and life were Righteous ; his offering by faith accepted, even faith in his Anti-type—the proto-shepherd and proto-martyr of Mankind ; his blood was spilt by his wicked Brother, because he was better than himself ; whose blood called for vengeance upon the murderer ; and yet evidenced his Justification by faith as a martyr. Allowing the facts, will Reason admit that a Righteous Abel should fall a sacrifice to the ambition and envious resentment of a wicked brother, being the only two such in the world, unless a future state existed, in which to reward the martyr and punish the murderer ? Hark ! the blood of Abel, (the first human blood that was shed) is turned Vocal ! It cries aloud from the newly-cursed ground, addresses in the most convincing manner,  
and

and demonstrates by its cries, a life different from that which the Murderer took away, and preaches the life and immortality of departed spirits to all posterity acquainted with the fact. *See and comp. Rev. vi. 3 to 11.*

In this righteous mourning martyr, we see, as in a glass, the mourning man of sorrows—he falls under the murdering sentence of his Brethren by Roman hands, while his blood speaks better things than that of Abel, uniting its cry with his dying groans, “Father, forgive them, for they know not what they do.” Abel, the proto-shepherd in the world, innocent as the flock he watched over, died as innocently—so did the great Shepherd and Bishop of souls, with this difference, that the latter laid and paid down his life a ranfome for his sheep. Herein both type and antitype, that original enmity between the two very different seeds eminently appeared, which in every age has filled the Church with martyrs, and inundated the world with human blood? Where is the soil that has not sucked it in?

2. *Seth* signifies a Substitute, being put in the Place of Abel. He was the Second head of Mankind; and since the extinction of Cain’s Family at the Flood, the world of Mankind have all descended from him. Thus was Jesus Christ the Righteous, *first*, Substituted a Second Head of Mankind with respect to the world to come. He is therefore called *Abi Gned*, or a *Father of the World to come*. *I/a. ix. 6.* “For as in Adam all die, even so in Christ shall all be made alive,” viz. in another age, by a Resurrection from the dead. *Second*, Abel was cut off by the envy and malice of Cain, who was of that wicked one, and Seth Put into his place—Christ was cut off by the envy and malice of his brethren, but rose again in human Nature a Father of a world to come, like Seth. What will

our Resurrection-bodies be, but Substitutes in room of those we should have Derived from him in case he had never sinned, only much more glorious; and then naturally immortal?

3. *Enoch* signifies *Teaching, dedicating*. walked with God as many years as we have in a year: And having lived not above half as long as his contemporaries, took his flight into the invisible world, as a kind of first-fruit of human nature, being the first of the kind thusly honoured. See *Gen. iv. 24. comp. Heb.* Thus the great *Teacher* or Prophet of the church whose both life and death were *Dedicated* solely to God's service, and man's salvation, having lived above half the common term of the life of his Contemporaries; and having called at the hour of Death, and like Sampson, in a sense cut them away, so as not to hinder the egress of mankind in his own proper Seasons; at last took his flight upon the wings of the wind, and entered *bodily* into heaven itself, being the first-fruit from the Dead of human nature; in which he is invested with all authority in heaven and earth, at the Right Hand of the Majesty on High, Glorious Emanuell! Now, my dear Phil. we reasonably suppose, That the Antediluvian could be ignorant of the Translation of *Enoch*.

*Phil.* By no means; nor yet of his extraordinary and uncommon piety and converse with God in his translation.

*Didas.* Suppose you, my dear Phil. had been a witness of his walking with God upon Earth, and of his bodily Translation into heaven, what conclusions would your reason have drawn from such an extraordinary Phenomenon?

*Phil.* I should certainly have concluded, that there were other beings, to us invisible, inhabiting other worlds; by whose agency, above

law of nature, he ascended above the clouds, ly into a happier world than that he left . That therefore his soul must be immortal, able of intercourse with those spiritual beings whom he was going to reside. And that as ly did not die upon earth, that this must pass state of immortality, by some change, to me wn, after he left this world.

25. A very rational conclusion indeed ! specially as Moses introduces the Maker of reathing into his nostrils *Nishmath chajim*, eath of LIVES, as principals of vitality, nt to denominate him the Image and Off- of God. So that the natural mortality, of ly admitted, as its natural component parts te from the Dust, and therefore its very t mortal ; yet who can believe that the of what Jehovah-Elohim breathed into him tal also ? The fruit of the Tree of life was ed to immortalize the body ; but could it re immortalize the soul ? If not, if the soul t naturally immortal, by what means must it e so, in order to be a companion, and a actuating principle to the body ?

*Noah*, signifying *Rest and Comfort*. Both d his family *lived in two Worlds*. Is it pos- o find any fast, either ancient or modern, n afford a clearer figure of a world dying sing again ? At the death of the old world, k, like the Grave, preserved the remains of Nature : But behold ! the following year, mnant appears again upon the stage of time, new world of mankind springs out of the Ark those who had been buried in it so long, as ged in their graves, yet alive all the time emed to be lost.

! Instructive figure indeed ! They survived eck of nature, and stand the Types of the dead,

dead, who shall rise at the Resurrection of the just, as the destruction of the old world was a figure of the destruction of the present.

The above cursory observations appear sufficient grounds for the Patriarchs to found their faith and hope of a happy immortality upon, and that the soul lives when the body is dead.

This will appear plainer still, by adding two or three instances, by which it will appear, that they did actually possess such a faith and hope. The first instance shall be Abraham, the father of the Faithful. But as his faith in this very subject is considered in the following Essay, shall only at present observe, That it is not reasonable to suppose, that Abraham ever imagined that the shedding the blood and burning the body of Isaac would put an end to the existence of his soul; which certainly must have been the case, if it expired with the body. But being perfectly resigned to this singular requisition of his Covenant-God, he hastened to transact the bloody Tragedy; until He, who could read the heart, observed the voluntary sacrifice virtually offered; which being in his eye tantamount to an actual offering, accepted the will for the deed. The victim was released, and the Father received him as alive from the Dead. *Heb. xi. 19.* Did not Jacob receive his Joseph in Egypt much the same way? Supposing him to be actually dead, the hoary afflicted Patriarch cried, "I will go down into *Sheol* unto my son." *Gen. xxxvii. 35.* *Sheol* in Hebrew is *Hades* in Greek: Both signify properly the place of separate spirits, but hid from mortals.

*Phil.* Don't many suppose, that Jacob intended no more than to go to him into the grave?

*Didas.* But let Reason ask, is the grave the sepulchre of the soul as well as of the body? I not, was the body all that Jacob intended to visit Is the body the whole of man living or dead? How  
strangel

strangely disappointed would Jacob have been; if neither his own nor the soul of his darling had survived the body! But farther, the transmission of the bones of Joseph, and the burial of Jacob in the promised land, sufficiently evidenced their faith and hope, not only of the Deliverance of the whole nation out of Egypt at the time appointed, but of the future Resurrection of their bodies; and that they Looked for a city that hath foundations, whose builder and maker is God; for he hath (or will) prepare for them a City, (*Heb. xi. 10, 16.*) a continuing City yet to come. This City was included in the Promises made to these Patriarchs. Their Faith gave them not only a demonstrative rational evidence of the real existence of the things promised, but they anticipated the enjoyment of them, though afar off, with regard to time, and left the world with unshaken confidence of the power, goodness, and veracity of him in whom they believed.

But again; how was it possible for those Patriarchs not to believe in a future state of immortality; who were, upon every important occasion, favoured with visits and messengers from the Court of heaven? Frequently Jehovah himself condescended to visit them. It has often been a query with many, whether they were not better acquainted with another world then, than we are now. And the presumption seems to lie in favour of that side of the question.

Did not the Philosophy of Moses in a manner illustrate this important Truth? Let the Deistical and Socinian Philosopher deny the fact, or else Demonstrate, How the first and Parent-Seed of every Plant contained in *embrio* every seed and every plant that from the creation to this day the prolific Womb of Mother Earth has ever produced? When he has resolved this difficulty, and demonstrated

demonstrated *how* this operation of nature is performed: A Trinity in Unity; a God in human flesh; Original sin; imputation of sin and righteousness; the satisfaction for sin that moral divinity demanded and obtained by the redemption that is in Jesus; the natural immortality of soul, &c. &c. Divines will demonstrate beyond a possibility of contradiction.

On the other hand, let the Country Rustic, who neither has nor pretends to possess erudition, consider that "All flesh is Grass," which Autumn cuts down, Winter withers, but its Roots being buried in the Earth, it lives under ground, and rises with the returning spring in all its verdant or variegated blooming beauties. Here, in every field and every flower, the Peasant may see every year his own Death, intermediate life of his soul, and future Resurrection, as certain as the spring returns. The setting and rising Sun represents the same ever returning day. The Blind has still a more natural illustration; sanctioned by Scripture language—sleeps, he dreams, he awakes, and rises with the rising morn! Thus Universal nature around us unite with experience and give their suffrage to the sacred Writ, and, without one dissenting voice, proclaim Man's Immortality in Reason's Ear! let us touch upon a few more topics in few words and then close these cursory Observations.

1. The Promised Seed flows in a current of Blood from the Mother of all living down to the Son of Jacob. This divine Genealogy full of mystical instruction, as is elsewhere to be seen. It is not only the Chronologer's clew in the Labyrinth of ancient Time, but the Key to the phetrical numbers in both Testaments. See *Author's S. Chronology*.

2. The *Geographer* may trace out the original divisions of the earth; the settlement of the several  
nat

nations according to their respective families, under the Leaders of Colonies, into those settlements. A pleasing employment this to occupy the leisure hours of the learned Antiquarian.

3. The *Linguist* may find an Epoch for the Grammatical Variations and Divisions, in different Languages, a few of which to learn has cost him so much time and trouble.

4. The Divine, the Philosopher, the Statesman, and Historian, in the History of Providence, may each find an Index that will point them to subjects worthy their deepest attention, and which will richly repay them for the most laborious investigation.

5. Who can read this instructive book, without seeing, as if written with sun-beams, the righteous Governing Providence of that God who made all things, and that both general and special, over all things that he made? But it should never be forgotten, that this Providence always Governs with an eye to a future state of Things. Without this Key, the Divine Conduct is altogether Enigmatical. How otherwise can Reason account for what this book plainly proves, viz. That the most innocent and upright are, for the most part, the greatest sufferers in the world; that suffering innocently is God's High-road to honour and happiness; and that such are the greatest favourites of heaven; witness Abel, Isaac, Jacob, and Joseph. This is farther evident from observing, that "The Basest of Men," (*Dan. iv. 17.*) for the most part, possess the greatest Authority, and often wield the sceptre of Government in this evil world, witness Cain, Nimrod, Pharoah, &c.

These Remarks, being founded upon incontestible Facts, in the eye of reason, demonstrate a Governing Providence here, and the existence of a future world of Retribution, which, among other things,

things, the Parable of Dives and Lazarus was intended to illustrate.

Lastly, . . . Moses, no doubt, intended to inform his Brethren of their Divine Right to the Promised Land. Thus he introduces Jehovah, saying, "The Land is mine." It is therefore termed, "The Lord's Land," *Hos.* ix. 9. Emanuel's land; That is, Christ's Land, *Isa.* viii. 8. And hence it is termed "The Holy Land," *Zech.* ii. 12. And frequently the Land which God Gave to them and their Fathers. The original Right is indefeasible, but a temporary forfeiture has taken place, "Until the Times of the Gentiles be fulfilled," (*Luk.* xxi. 24.) on account of their Rejection of the Messiah. In future, they will most assuredly repossess it, notwithstanding what Dr. Allix and others have said to the contrary.

Here we must not fail to observe, That it is by the Righteousness of Faith alone the Title stands Good. It was upon this Righteousness that the Promise was made or founded, which constituted Abraham the Heir of *Kosmos* or the World, *Rom.* iv. 13. Therefore the Jews will never *peaceably possess it*, until they commence Believers in Jesus. For want of this Faith, they were cut off from their own good Olive Tree, expelled from their Inheritance and are wanderers among the Nations, and will be some considerable time yet.

It is sufficiently evident from the Prophecies, that the Jews will not generally believe in Jesus until they see him at his next advent. Then he will bless them, by turning them from their iniquities; the Beginning of the Restitution of all things will then commence; at which Time He will Restore the Kingdom of Israel. The Canaan possessed by their fathers, was a Type and Earnest of this Restored Inheritance, as this will be of a still more glorious one in the supernal Heavens **Happy Gradation!**

## DIALOGUE II.

*Containing a few Observations upon the Creation;  
as given us by Moses.*

*Philotheos.* MY dear Didascalos, as you have before observed, that God created heaven and earth, and all things therein, visible and invisible, pray what are we to understand by *heaven and earth* in *Gen. i. 1.*?

*Didascalos.* The whole system of the universe in general; but more particularly our solar system; being the proper subject of the Mosaic creation. A genuine belief of this first Article of our creed, lays the foundation of all Religion both natural and revealed. *Elohim* or God, gave Being by his Word to all the enormous Globes in the universe, not excepting the central Suns, and launched them all in liquid ether throughout the vast immensity of space, each in its orbit revolving around its centre, and that with a velocity almost exceeding our narrow conceptions, and altogether unaccountable by Mortals.

The solar system is included in the *Magnus Orbis*, or that vast circle which the *Georgius Sidus* describes in his revolution round the sun. This is the common Centre of all our planets, lately discovered to be seven in number. They have such a near relation one to another, by the laws of gravitation, &c. we may very reasonably suppose, That they were formed out of the same mass of matter, originally Created together, and formed in their proper Order, nearly, if not exactly, at the same time; the Sun being the first in that Order. As to the stars beyond the limits of the solar system, the Mosaic account of the creation seems to give

no farther information, than that God Created them. Our Planets God appointed the moon's assistants in ruling the night. But the fixed stars, it is hard to conceive what influence they can have upon our earth, any farther than what their light affords, being at such an immense distance. We are told that a ray of light moves at the rate of ten millions of miles in a minute. And that a ray of light emitted from the brightest Star, maintaining the same velocity, would not reach the earth in less than six years time. If this be true, how far does it surpass human understanding to comprehend, or to account for!

When God laid the foundations of our earth, "The morning Stars sang together, and all the Sons of God shouted for joy," *Job xxxviii. 6, 7.* This seems to more than intimate their priority in time, and therefore to be no part of the mosaical creation, but beyond its limits, in regard to space.

The *Tehom* of Moses, or the great Deep, seems to include all the space of the solar system, and to have contained the materials or Elements of which the sun and all the Planets were made, to have been in apparent, if not real confusion. The whole was *void* of all settled order, beauty, inhabitants, or decorations of every kind, a shapeless mass as yet unmoulded into any regular Form. The Elements constituting the present system, mingled together, heavy and light, fluid and solid, earth air, fire, and water, with all their different salts and sulphurs; and the whole in pitchy darkness penetrable only by His eyes before whom darkness is as the day. God could have made a world by Word in a moment, with all its rich furniture. But to render both his own attributes and stupendous workmanship more conspicuous and intelligible, he proceeded in a regular and beautiful gradation

in our earth, from the less perfect, to the perfect, which amazing performance ravished celestial spectators into extacies of joy and delight. That truly sublime Command, so justly obeyed by *Longinus*, "Let there be Light," brought forth light out of darkness, and rendered the prolific mafs to the admiring crouds of only Courtiers, no doubt spectators of this shining scene. See ! see ! my dear Phil. how the spirit's incubation, the once-stagnant mafs is in motion throughout the vast deep ! Behold ! the heavy terrene parts, within each planetary sphere sink to their respective centres. And while the grosser and more dense particles subside, the lighter and more tenuous ascend towards the centre of each forming globe within the system. In every direction, might now be seen, as if the whole mafs had been inspired with life and motion.

The second mandate of creative power produced the firmament, an ærial expansion, probably around the planet within the *magnus orbis*. It includes within its limits the whole region of the Air and Ether, from the surface of the earth to the fixed stars.

Here our winged tribes sport and play, (Gen. 1. 20.) near our dwellings ; here the lamps of heaven burn with resplendent sparkling lustre, (Gen. 1. 14, 17.) held out by the hand of Elohim, to shine at such immense distances, to guide the ether circumnavigating the globe, and lend their aid to the benighted traveller.

And, probably, the waters were collected throughout the vast profundity, and surrounded the surface of each watery planet contained within the system, being restrained by the pressure of the thin thin their due limits on their respective surfaces.

Thus the Omnipotent architect "Divided the waters which were *under* the firmament," upon the

the surface of each respective globe, "From the waters which were *above* the firmament" or atmosphere of that globe; each atmosphere confining the waters of its own particular Planet upon its own surface. By this division, each planet would have its own waters confined to its surface by the surrounding atmosphere belonging to it. The laws of repulsion and attraction now taking place, the planetary waters would be kept asunder, and confined within their own limited bounds by their respective atmospheres throughout the system.

*Phil.* God having thus circumfused the planetary waters around their proper surfaces, and confined them within their due bounds by their respective atmospheres, the whole region of the air would become pellucid, and capable of transmitting the solar beams in every direction throughout the vast expanse; illuminating each planet in the system in proportion to their distance from that fountain of light situated in the centre, and encircled with every Orbit.

But, my dear Didas. Is it not usually supposed, That the waters *above* the firmament only mean the clouds, as vehicles of rain?

*Didas.* True. But my dear Phil. may remark, That then there was no rain, the humid state of the earth for some considerable time requiring none. And some have supposed, That the Mist, mentioned by Moses, precluded the necessity of rain; and that the first that fell, drowned the world. But however that might be, take the word firmament in which sense you please, how can it possibly be true? Will waters float in Ether, where there is no density of air to support them? But so they must of necessity do, according to that hypothesis, if the waters *above* the firmament mean only rain water; for the firmament extends to the fixed stars, (*Gen. i. 14, 18.*) or we could never see them.

them. I therefore conclude, That the waters *above* the firmament mean the planetary waters belonging to those planets which are above the atmospheres of the respective globes in the system, as their orbits are farther and farther from the sun, encircled one within another, at greater or less distances.

The first of all visible things was light; and that light concentrated in the Sun; whose beams immediately so far penetrated through the horrid gloom, as to reach the surface of our globe, and that on the first day; a day measured by its own Diurnal Motion, and of the same duration that it was afterwards. Light is a property that makes every thing visible that is so. A blessing this which discovers all the visible beauties in the universe; consult *Psa.* lxxiv. 16. *Pro.* xv. 30. *Eccles.* xi. 7. The firmament is the only medium or vehicle to transmit light from the central sun to every planet, and to such as are secondaries to them. The air is so subtle and tenuous as to fit it for animal respiration; and yet, though porous, so dense as to buoy up in its interstices a very large quantity of vapours, so strong as to carry the heavy-loaded cloud into distant regions; and when violently agitated, rends all before it; so elastic, if expanded by heat, &c. as to move mountains from their bases. 'Tis a principal instrument in the administration of providence, by its maker termed *heaven*, but by Him never, in particular, termed Good, as the rest of the parts of the six days works were.

Hitherto the earth was wrapped up in a watery vest. But now the earthy particles subsided; the waters less turbid, and more liquid; the third command was issued by Omnipotence, "Let the waters under the heaven (or firmament) be gathered together into one place, and let the dry land appear," which the light would now discover. The waters stood above the mountains, but at His com-

mand they fled, at the voice of His thunder they hasted away. They go up by the mountains, they go down by the valleys, into the place which God had founded for them, (*Psa.* civ. 6, 10.) both at the Creation and at the Flood.

*Phil.* It was an easy thing for Him to shut up the stupendous ocean with doors, saying, "Hither to shalt thou go, but no farther; and here shall thy proud waves be stayed." *Job* xxxviii. 10, 11 *comp. Prov.* viii. 28, 29.

*Didas.* True. And it is owing to this word more powerful than ramparts of stone or steel, that the boisterous ocean knows its bounds. Hitherto we have contemplated a sterile unproductive world yet forming under the fostering wings of the brooding spirit, which, by its divine incubation, made earth pregnant with vegetable and animal life.—This day, a second command issued from the *Elohim*, the sacred *Three*; "Let the earth bring forth grass;" the earth heard, and felt the influential word! Grass, the first of vegetables and the most abundant and extensive production, seemed spontaneously to rise; and, like a verdant carpet covered the new footstool (*Isa.* lxvi. 1.) of its Majestic maker, variegated with all the beautiful tints that virgin flowers could exhibit! But again "The herb yielding seed; the *herb* for meat and medicine, the *seed* to propagate its kind in every adapted climate and in every age. Once more "The fruit-tree yielding fruit after his kind. Every kind and species of delicious fruits; they adorn the orchard, or bedeck the festive Table. The Prince in every part of the world to this day owe their origin and continuance to this prolific word! Finally, "Whose seed is in itself upon the earth." *ver.* 11. Inexplicable mystery! Every tree and every plant lives in *embryo* in its parent seed! Yet more mysterious still—The primitive

made seed, contained in itself all the future  
 ons of its kind !!! Nor time, nor change  
 r climate, will ever change the essential  
 of any seed, so far as observation reaches.

What a change! Enwrapt in waters;  
 in impenetrable darkness; one word dis-  
 ie darkest shades; a second dismantles earth  
 tery vest; a third dresses it up in all the  
 s sumptuous cloathing that nature, in her  
 ould possibly produce! Behold, now the  
 iegated plants and flowers deck the face of  
 emit their virgin odours; whose delightful  
 l inimitable filmy embroidery as far excel  
 l robes of Solomon, in all his glory, as the  
 f God exceed all human art!

Fruit-trees now begin to teem with  
 pective fruits; plants and flowers, being  
 d female, whose *farina* to propagate their  
 omise their duration to all future genera-  
 or the pleasure and profit of animated be-  
 iece was the more immediate work of God.  
 nce has abundantly demonstrated, that no  
 e power, residing in any soil without seed,  
 ibly raise either herb or plant. But is any  
 o hard for Him, who, with equal ease, can  
 an atom or a thousand worlds, with one  
 to existence? Surely no.

ver the use of the creatures may be given,  
 r lent to mankind, certain it is, that they  
 ver remain the unalienable property of the  
 Proprietor, the great *Possessor* of heaven  
 h. See *Hosea* ii. 9. *Matth.* v. 45. How  
 e such Tenants at will as mortals are, either  
 to alienate or abuse, to the wanton and  
 e purposes of rebellion against God, the  
 erty he has lent them, for His service,  
 son?

The employment of second causes, ap-  
 pears.

pears to me rather to increase than diminish the wonders of vegetable productions, *Deut.* xxxiii 14, 16. How astonishing is it to observe, that a little plot of ground, whose soil is the same, will afford a *pabulum* or different nourishment for a hundred plants of different genuses and species, with all their vast varieties of colours, odours, and uses, both for food and physic! Behold what millions of animals of various kinds, cattle upon a thousand hills and in fruitful vales, the verdant grass supplies with pasturage, as well as herbs for the use of man!

*Didas.* Yes, my friend; and the whole proceeds from that original command which mother earth received from her Maker, "Bring forth Grass," from the moss upon the wall, to the cedar in Libanus, in spite of the severity of soils or seasons, each seed will, by nature, produce its own kind! This uniform and exuberant production of nature has continued for a series of near six thousand years, yet all that time labouring and groaning under an influential Curse for the rebellion of Man! How manifold are thy works, O Lord! in wisdom hast thou made them all!

From this footstool of heavenly Majesty, let us, my dear Phil. for a moment raise our eyes up towards the chambers or pavilions, in which the Throne of the high and lofty one, who inhabits eternity, is erected. To demonstrate that earth, and all its primitive produce, and *virtually* all her produce ever since, owed their existence and perfection, not to planetary influence, or second causes, but their Maker only, they were all in existence before the Omnipotent *Fiat* was issued, which said, "Let there be lights in the Firmament of the Heaven." Thus spake the Father of lights, and it was done! This firmament extends into the highest regions of ether that we are acquainted with

with. This ether, with the more dense air, make the medium and vehicle of sight and sound. Hence the solar, lunar, and starry beams, find an easy passage from planet to planet, and keep open a communication between very distant worlds !

In this diaphanous and heavenly mirror, let us, my dear friend, contemplate the attributes of its Maker. In its height, behold the majesty and supremacy; in its brightness, the holiness and glory; and in its vast immensity, the spirituality, omnipresence, and universal providence, of Him whose presence fills heaven and earth !!

It is now very well known, That the Sun is the parent of day, the palace and fountain of light. From thence the morning star gilds her horn; the planetary globes derive their lustre; and the moon, her brightest beams, and all the glory of her dominion over the shades of night.

The Sun is placed exactly at a distance most commodious for us. Were he much nearer, ourselves, and every produce of nature, would be scorched with heat; or much farther off, we should be frigid as at the Poles; our rivers and seas, icy glafs.

Our moon, the earth's only companion in her annual tour around the sun, in a friendly manner, lends us those beams herself had borrowed from the sun, and receives a reciprocal favour in return, as in all probability, our earth is a moon to the inhabitants of that secondary planet.

All the planets, both primary and secondary, that compose our system, are placed at such proper distances, impressed with such laws of motion, and powers of gravitation both attractive and repulsive, as completely answer all the intentions of their Maker. But in this grand piece of divine machinery, such is the connexion with, and dependance of one part upon another, that it appears to me,

me, That they all derive their birth from the same date; and that the funeral obsequies of the whole may be celebrated together. Yet this hinders not, but that the component parts of their *surfaces* may undergo great changes, either by water or fire, without dissolving the whole machine, or, perhaps, without much disordering it in any very material part.

Astronomers tell us, That the mean distance of the Sun from our earth is eighty millions of miles; notwithstanding that vast distance, the rays of light emitted from that fiery globe, are said to reach us in seven minutes and a half!!

*Phil.* Astonishing indeed! The vast *momentum* with which these rays must strike the tender pupil of the eye, must necessarily be so great, that one would wonder that they do not strike us blind in a moment.

*Didas.* True. But the contrary is the case, for "Truly the light is sweet, and pleasant for the eye to behold the sun," *Eccles. xii. 7.* It is said, that our earth, to a spectator in the sun, would appear no bigger than a small star.

*Phil.* No wonder, the distance is so great! But my dear friend, what is the bulk of this vast fiery globe?

*Didas.* It is said to be no less than one million ninety eight thousand, six hundred times larger than our earth; even Jupiter is said to be three thousand, four hundred, and seventy one time bigger. Yet these large bodies, whose magnitude confounds our conceptions, strictly conform to the laws of their maker; while man, a *mite* dares to transgress them! The planets, launched in the vast depths of Ether, run their astonishing rounds without fear of interrupting each other's progress, and never miss their paths in the almost immensity of space! But the Paths and Motions of  
Comet

comets are still more surprising. They take their flight beyond the limits of our system, as if they could never visit us more. Arrested in their swift career, as if by the immediate hand of their Maker, in a short Curve they return back once more into our system, to be rekindled by the Solar heat to the most intense degree, as they fly around him; then cross the Orbits of our Planets, and launch beyond them again into unknown tracts of space. Their fiery tails, of an astonishing length, threaten to burn the earth, or some other of our Planets as they cross their Orbits in passing and repassing to and from the Sun in the mean time.

The moon strictly observes her appointed seasons. Likewise the sun knows the time of his rising up and going down. He enlivens whatever he enlightens; and his penetrating heat finds its way into the caverns, and below the surface of the earth; and nothing in our system can subsist without his vivifying influences.

*Phil.* "When I consider thy heavens, the work of thy fingers, the moon and the stars which Thou hast ordained; what is man that THOU art mindful of him? and the Son of man that THOU dost visit him? Will my dear Didas. indulge me a few minutes, while, with David, I consider the moon, &c.? What a welcome substitute for the sun is this governess of tides, this powerful agent in the vegetating world, during his nocturnal absence! The moon and stars share with the sun, in perfect harmony, the government of night and day over our opaque and lightless globe. How wonderfully glorious must their Maker be! Who can paint out a thousandth part of His glory, who can hang out such flaming torches from the windows of heaven, whose splendid brightness dazzles human sight with their created Glory? How exuberant his goodness, who lends such useful lights to mortals!

mortals ! These grand mediums of vision discover thousands of beauties in nature, in the stupendous works of the God of nature ; without which, our earth would be an inhospitable dreary dungeon. These deputy governors of God most punctually exercise their delegated authority, in the alternate government of day and night. They never interfere with each others government, or invade each others rights. The pale-faced moon never envies the superior lustre of the sun. These prophetic emblems of worldly Monarchs have set an example which have been very badly imitated by those they represented. Since their authority commenced, what numbers of earthly monarchs have they seen shed rivers of human blood to gratify ambition, and satiate unbounded avarice !! What Kings and Kingdoms have been overturned, with more than brutal rage, and savage cruelty !

*Didas.* What has the world in general been, but a large Aceldama ? But, my dear Phil. Dominion was not the only use of those Deputy Governors under God, " Let them be for signs," said He who appointed the ordinances of heaven. Signs portentous of subverted and subverting kingdoms ; Famines, Pestilences, and such-like dire calamities, that in every age afflict the world of mankind ; but more especially those awful signs that will precede and usher in the advent of their great Creator. *Luk. xxi. 25.*

To distinguish *seasons*, summer, winter, spring, and autumn, was another office of these heavenly delegates, and obvious to every capacity. With what astonishing exactness do those vast time-keepers measure *days and years* ! They never vary, they never go wrong one moment. He who made them, and first set them a going, has still maintained them in perfect order : He has hung them up under the canopy of heaven for all the world to see.

There

ere they will remain, the standards of time—the chronologer's guide—till they have run the length of their own and of the world's duration.

*Phil.* Surely the annual and diurnal motions of the earth are very instructing! It is by means of this double whirl on the earth's axis and in her orbit, that we are ever able to calculate time. And though in reality this is the fact, yet apparently it is otherwise. To us the sun seems to rise and set, as the earth performs its diurnal motion; and therefore please, my dear Didas. to permit me to sing,

“Awake, my soul, and with the sun,

“Thy daily stage of duty run;

“Shake off dull sloth, and early rise,

“To pay thy morning sacrifice.”

*Didas.* Go on, my friend, and let the rising sun stimulate your devotion, the morning breezes exhilarate your spirits, while I proceed to observe, that the fixed stars, beyond the limits of the solar system, are justly supposed to be so many Suns, in the centres of planets that dance in circles round about them,

“For ever singing, as they shine,

“The Hand that made us is *divine*.”

As most, if not all of these, existed prior to the Mosaic creation, they are only occasionally mentioned, (*ver.* 16.) just to inform us, that God made them; and, among other uses, to assist the moon in her nocturnal government, as above observed: That, therefore, they are only creatures, and consequently by no means ought to be worshiped. By the annual and diurnal revolutions of the earth, time, as you have heard above, is measured to a title; a grateful and necessary variety of seasons, spring, summer, autumn, and winter, are all produced.

duced. These include the blessings of seed-time and harvest, cold and heat, day and night, with all their benefits and beauties, which are the constant attendants of this astonishing Mechanism; and without which, no such blessings would be produced, so far as we know, from all the machinery of earth and heaven.

And now, my dear Phil. we must pause a moment, being about to advance a large step in the scale of creation.

*Phil.* Pray what step is it? Shall I be able to mount it with you?

*Didas.* No doubt of that. But here the strength of human reason, with all the aid of Revelation will be found inadequate completely to comprehend the subject. From inanimate, we must now enter into a world of animated nature—a world of the greatest wonders! For,

However surprising it may appear to see a world of matter spring, at a Word, out of nothing; light shine out of darkness; immense worlds suspended in Ether, and flying regularly about in circles of astonishing dimensions, &c. &c. These are but a small part of the works of God. The least particle of matter, that has life bestowed upon, transcend all other mechanism, however huge or curious they may otherwise be. Life! What is it? Who can explore its nature or essence? We see it in its effects—we feel it—we are replete with it—it surrounds us on every side: From the microscopic *Animalcula* floating in air or water, or feeding themselves upon herbage or foliage; to the huge Elephant roaming at pleasure in the desert; or the mountainous massy whale, sporting in gambols like floating Islands in the watery deep—We see millions of creatures in every shape, of every size in every attitude, flying in the air, floating in the water, or boring into the bowels of the earth, where

where Man in vain attempts to follow. "Every part of Nature is peopled, every green leaf swarms with Inhabitants. There is scarce a single Humour in the body of Man, or of any other Animal, in which our glasses do not discover myriads of living creatures: The surface of Animals is covered with other Animals, which are in the same manner the basis of other Animals that live upon it; nay, we find in the most solid bodies, as in Marble itself, innumerable Cells and Cavities, that are crowded with such imperceptible inhabitants, as are too little for the naked eye to discover." Again, Thousands of quadruped and biped animals, grazing upon herbage; catching the falling crumbs from our tables; or traversing our yards, and attending our barns to pick up the offals and refuse, that nothing be lost: All these, possess of the keenest sensibility or most delicate feelings, exist longer or shorter, as their maker pleaseth; and, no doubt, every Genus enjoys its felicities.

Among this vast variety, some are wild, others tame; some for our service, but not sustenance, as the horse, the mule, the ass; others for sustenance, but not service, as the pig, the sheep, &c. Others, again, for both, as the ox; and finally, some for neither, as the tiger, &c. But what all these are, their actions, ends, and uses, how small a part do we know! But this we know, O Lord, "That in Wisdom Thou hast made them all!" Every living creature, from a mite to a man, is most exquisitely made. Vessels, conveying different circulating fluids in a thousand directions, pervade the whole body, and carry matter in their currents, however minute, which nature assimilates, and thereby repairs its perpetual waste. The noxious and superfluous vapours gain an exit thro' the pores, by insensible perspiration; the grosser parts, by other passages, gain a discharge, and thus

thus relieve over-loaded nature. Bones, muscles, sinews, and different sorts of teguments, from the Lady's skin to the hedge-hog's bristles, give strength, beauty, and afford defence to different animals, human and brutish; while the system of the nerves afford the finest sensibility to the whole machine. By means of these, every animal, by reason or instinct, performs a thousand volitions and actions, which, while they excite our astonishment, leave reason behind, in all her attempts, to account for them.

Nothing was ever brought forth by spontaneous generation. From the shrimp to the whale, this divine fiat produced them all, "Let the waters bring forth abundantly, &c." The least particle of matter, being divisible *ad infinitum*, confounds the human intellect! But how much more, when modified and formed into different kinds of animated creatures? 1 Cor. xv. 29. Both fish and fowl, God created, and formed them of matter properly prepared in the waters. To both fish and fowl, He gave a texture and form, most curiously adapted to the respective elements of air and water, in which they float and fly at large, the freest of all creatures.

The oviparous broods of fishes are innumerable. It is curious to observe how they scud and dive in the water: Their tails are natural helms, by which they steer their course at pleasure; they dive into vast depths, or rise to the surface to catch their prey, where human nature cannot follow. "Be fruitful and multiply," said their Maker. What countless multitudes have those words produced since first delivered! To this prolific word, all the innumerable shoals in every part of the ocean, or meandering in rivers, in every age, owe their existence.

But

But it is observable, That fish are less perfect in kind and curious in their texture than land-animals: With these the Creator began peopling his new world. This seems to be the plan of *providence*, To proceed from the less to the more perfect; and also of grace, from the smallest beginnings to the highest attainments, both of holiness and happiness.

Air and ocean being now replenished with inhabitants, terrestrial Animals must now follow.

Brutes, Moses distributes into three classes. The *Behemoth*, or the larger kinds of creatures, whether terrene or amphibious; as in the water, the Rhinoceros and Whale; upon land, the Elephant, Dromedary, &c. The *Caijah*, or domestic animals, as the horse, ox, sheep, dog, &c. In this word he seems to include all the wild, fiery, and more *lively* animals, as the lion, bear, tiger, wolf, hyæna, &c. The *Remes*, all reptiles and creeping things; whether upon the surface of the earth, or within its bowels; as serpents, worms, and the innumerable tribes of insects; all which appear to have been formed in the full perfection of their natures, and possessed of powers and instincts for self-preservation and propagating their kinds.

But the principal, and for whom all the rest were made, was MAN. But he was not introduced into the world, until every thing was completely ready for his Comfortable Accommodation. The solar heat and gentle breezes had sufficiently clarified the air, and prepared it for human respiration. The water was purified from every degree of turbidness, and rendered fit to minister both to his necessities and delight. The dry land was drained and crusted, and of sufficient solidity to support him: At the same time it was replenished with herbs, flowers, fruits, &c. for subsistence, when required.

The music of the feathered choirs would doubtless charm his ears ; his olfactory nerves would be regaled with the richest perfumes and sweetest odours, conveyed from fruits, flowers, gums, &c. by every breeze. The vast theatre of earth, and bright luminaries of heaven, ready to invite his contemplating powers into exercise, shedding their benign influences upon him as soon as made.

The *Elohim*, or God, afterwards revealed as Father, Son, and Holy Ghost, consult in sacred Council. One of the sacred three proposed, "Let Us make man in Our image, after Our likeness." This proposal was agreed to, and immediately carried into execution. "So Elohim created man in His own image ; in the image of Elohim created He him."

*Phil.* Is it not evident, That Elohim must include more persons than one ? Otherwise, how can this greatest of all the divine transactions that we are acquainted withal, ever be reconciled to common sense ? The proposal is made in the first person plural, *Us* : The execution is performed by One in the third person singular, masculine, *His, He* : This change of *number* and *person* is so obvious, that one would imagine it to be sufficient to silence all objections against the orthodox interpretation of *Elohim*, as including in it the three divine Persons in the unity of the Deity, or Father, Son, and Holy Ghost, into whose Name we are Baptized.

*Didas.* That there is a Trinity of Persons in the Unity of the Deity, is so plainly and frequently revealed in the New Testament, that it is surprising that any, who have been baptized into the sacred Name, should ever call the truth of it into question. And as Father, Son, and Holy Ghost have each discovered their respective Persons and Works, in the redemption of mankind ; is it any wonder

wonder, if they united in council when they were about to make man? Again,

In the *propofal*, (*ver.* 26.) the first person plural is three times used; and hence we are exhorted to remember our *Creators*, *Eccles.* xii. 1. For creation is ascribed to the Father, *Eph.* iii. 9. To the Son, *Heb.* i. 8, 10. And to the Spirit of God, *Job* xxxiii. 4. *Comp.* *Job* xxvi. 13. *Pfa.* xxxiii. 6. civ. 30. Again, In the *execution* of that propofal, or in the history of it in *ver.* 27, the third pers. sing. is twice used, *His*, *He*.

*Phil.* What rea'on do you assign for this remarkable change in number and person?

*Didas.* First, Moses seems here *purposely* to explain the word *Elohim*, which word *alone* is used for Our *Creators*, as Solomon terms them, in the whole history of the Creation. This word *Elohim* or God, is used absolutely throughout the first Chapter of Genesis. This word is therefore put for the Trinity our *Creators*. But Moses, upon his beginning to treat upon the *Administration* of the affairs of the new created world, *Chap.* ii. *ver.* 4. prefixes the word *Jehovah*; And from this verse *Jehovah-God* is used twenty times to the end of the third Chapter. This *Jehovah* appears plainly to be the *He* who is intended in *Chap.* i. 1. where we have the like form of speech, which is as literally and grammatically used in the second and third words of the bible. That which is rendered *God created*, in the Hebrew literally is, "The Gods *He* hath Created." The noun is plural, the verb is singular, and in the perfect tense. Now who can this *He* be, but the same *He* who created man, in the "Image of *Elohim* Created *He* him?" I look upon this *He* to be the same with that One in *Chap.* iii. 22. That *One* who was to *know evil*, viz: by experience, in the bruising of his heel; the evil of sin by imputation of guilt; and

and of suffering for that guilt. Neither this evil, nor any other, in any sense, neither the Father nor the Holy Spirit ever knew ; consequently it was the intended Seed of the woman who was to know evil. Secondly, Another reason may be assigned, which is, that " These three are one." 1 Joh. v. 7. which accords with *Deut.* vi. 4, 5.

*Phil.* Does it not then seem probable, That He who proposed the making of man in *ver.* 26. was He who actually made him in *ver.* 27. in his own image ?

*Didas.* It looks very like it. If so, was it not the same with Him who is the "Image of the invisible God?" And was it not in the Image of this *divine* Image that man was originally created or made ? Does not the Apostle tell us, that "By him were all things created that are in heaven, and that are in earth ? and also that, By Him all things consist ; and He is the Head of his Body the Church," (*Col.* i. 15, 17.) now Restored by Redemption ?

*Phil.* It seems that this Head was He who said, "Let us make man;" and man multiplied by generation, seems to have been his *intended* Body, or a mystical spouse—Image of Himself ; though defeated by the fall.

*Didas.* This appears to have been the case, seeing that all things were created for Him, as well as by him. The Church, his body, in this sense, was mankind. If man, then, had never sinned, being created for Him, of course mankind would have been his body by *creation*.

*Phil.* This is plain. But this first union of the head and body was dissolved by sin ; and the body, on account of sin, doomed to death. But the Head, unincarnated, could never die, though the body did.

*Didas.* True. But shall this same body for ever

perish, being cut off from the Head? Blessed God, no. For though by Sin the created image was cut off, and the body as actually died, as when a man is beheaded his body dies, (and in this consequence of the fall) yet, nevertheless, our Father's purpose is resolved upon. This St. Paul terms the mystery of His Will, according to His pleasure, which He hath purposed IN HIMSELF."

*Q.* What he had purposed in Himself, must still only remain an impenetrable mystery, till He Himself reveals it; for "Who hath known the mind of the Lord?"

*A.* But, blessed be His Name, He has revealed it. Though St. Paul seems to intimate, that it is the sum of all Wisdom and Prudence to understand it rightly, notwithstanding the discovery of it.

*Q.* And pray, my dear Didas. what is the mystery of it?

*A.* Dr. Doddridge renders it thus:—"That the Economy of the fulness of the Times, He hath REUNITED UNDER ONE HEAD ALL THINGS IN CHRIST, both which are in Heaven and which are on Earth, IN HIM." The word is properly to *Prehead*, or head over again. i. 8, 9, 10. The fact is this, "The Head of every man is Christ," 1 Cor. xi. 3. Christ was the Head of Mankind when created. Sin beheaded Him. And the mystery of God's will, and the purpose which He proposed in Himself, was, That in the series of future ages, He would REHEAD Mankind with the same Head, though now Incarnate, which he had at his creation; and that this Second Union would be indissoluble, by the Incarnation.

*Q.* If I then understand you right, The Heavenly Person in the Elohim, who created man, was

was the Head of man or mankind by creation: But, by sin, this headship was dissolved, and the body ruined: But God's secret purpose was, to Rehead them again with the same divine Head, with this farther addition—That as the Body consisted of both flesh and spirit, but the first head of spirit only, He, AS the HEAD, would take upon Himself flesh also; and so, *as God in Human Nature*, He would Rehead and Reunite them again unto Himself, by a vital union of both Flesh and Spirit.

*Diav.* That is my meaning. And this is the redemption which is in Jesus—A redemption of the soul from sin, Satan, and the woeful miseries consequent upon slavery under them; and of the body from mortality and death. The whole of this grand plan, *in the fulness of Times*, being the same with *Christ's own proper Times*, (1 Tim. ii. 6) will be most clearly exhibited; and this Reheading of all things in Christ will then be found to have such an universal extent, as will greatly surprise all who have believed and taught otherwise. To examine into these Times, and the extent of this Redemption, are two principal designs in the present undertaking, the execution of which will appear below.

## DIALOGUE III.

*a Continuation of the Creation, Formation  
of Man in God's Image, &c.*

**M**Y dear Didaſ. this ſubject appears of conſiderable importance : Shall therefore as a favour to purſue the ſame a little

is. This you will meet with below, rather large, in our introduction to the Paraphraſes and obſervations upon *Rom. v. 12, &c.*

Pray then, as One of the divine perſons him ſeems to have been the principal in Making man, as well as of Redeeming and in whoſe more immediate Image he was what are we to underſtand by that original antecedent to his incarnation ?

is. Chriſt is the Image of the inviſible and, when he ſhall appear in glory, he will this Image in his humanity, ſo as, in a ſenſe, ſet God himſelf viſible in it.—This Image appeared in to Adam proleptically when he drew him out of the Duſt, and breathed into him the breath of Lives. This was intended as an anticipation of his incarnation, or as the intended ſtandard of human perfection. Regeneration renews the ſoul in knowledge, righteouſneſs, and truth, and after the Image of him that created it, &c. 10. For "Man is the Image and Glory of God." 1 *Cor. xi. 7.* And in future ages, He will change our vile bodies, and faſhion them like his glorious body : Then ſhall we bear the Image of the ſecond Adam, the Lord from heaven, ſoul and body.

Man

Man is the great end and master-piece of God's works in this earthly globe. The world itself, and all its furniture, were created for Man. But then, man must be understood in the sense of David, (*Psa.* viii. 4, 8.) as explained by St. Paul (*Heb.* ii. 5, 10.) which Man is collectively considered, as including both Head and Body—Christ and Mankind. We are principally to consider that the world is the world after the "Times of the Restoration of all things," as well as the present evil one, (*Gal.* i. 4.) and intended by David and his expositor, and expressly mentioned by the latter in *ver.* 5. Farther observe, that to make Man, or Mankind, was no less than to create into a state of actual conscious existence an innumerable multitude of intellectual, rational, and immortal beings, candidates for endless happiness, or, if finally rebellious, of proportionable punishment. Take but a very superficial view of the human frame, it will abundantly confirm that I have remarked, that we are fearfully and wonderfully made! The majestic gait, the erection of the body, the use of our tongue in conversation sufficiently evidence the human superiority above the brute. The Tongue is the interpreter of the heart—the instrument of conveying information—instruction—public, social, and reciprocal. The Ear is the Organ of sounds; without the tongue would be of little use. The adaptation and use of the Eye, the Construction of the Ear, the Construction and use of the Eye, the Construction of this earthly house, out of which the soul is to be shewn itself, and beholds ten thousand beautiful objects in nature, as so many Indexes pointing to the Deity; how wonderful are these Objects of contemplation! But how much more wonderful are their different uses! The several Uses of the human frame and position of each single Muscle computed to be no less than ten in number.

*Form. Fortus, page 81.* And it is worth your while to observe, That Heaven and Earth, in a sense, were united in our composition ! Certainly no less than immortality, and the divine image, were infused into our frame by that divine afflatus (*Gen. ii. 7.*) or breath of *Lives*.

The capacities of our intellectual powers, in this lapsed condition, are truly wonderful ! Understanding, judgment, volition or freedom of choice, memory or recollection, &c. in some persons are very extraordinary ; but the moral sense, or consciousness of virtue and vice, as it proves us rational, so consequently accountable creatures. By virtue of the image of Elohim, the first couple could sustain a sight of the divine glory, or unclouded Shechinah, with whom they were qualified to converse, and actually possess the incomparable privilege.

*Phil.* The more perfect these endowments were, the greater would be the surprise of this new-made couple at the first appearance of the surrounding objects. But say, my dear Didas. did any thing intervene between the creation of Adam and formation of Eve ?

*Didas.* Most certainly. But, observe, the woman, and probably all mankind, subsisted in individual Adam at his creation. Of that One blood all the nations of men were made that have, or ever will be upon the face of the earth. The same holds goods both of animals, vegetables, &c. all previously subsisting in their respective Seeds.

Adam was made of *Adamah*, or virgin earth, without the limits Paradise. This was the intended Capital and Palace of his Kingdom, which, as the Viceroy of his Maker, extended over the regions of Earth, Air, and Ocean. He was sole Monarch over the inhabitants of those three regions. Doubtless he was made in order to be invested with this

Dominion; but in this he was a type of Him that was to come, (*Psa.* viii.) as is evident in *Heb.* ii.

5. *comp.*

*Phil.* Do not many place the divine Image in this Dominion?

*Didas.* Certainly. But is it not rather the consequence of his being in the divine Image, than any essential part of the Image itself? When Adam was invested with this Dominion, no undue subordination was so much as hinted at, respecting either Eve or their Posterity. The Woman was equally invested with the same Dominion as himself before the Fall.

*Phil.* What was it that first introduced servile subordination into the world?

*Didas.* It was Sin; and obtained first between Man and Wife, and between man and man, *very different, both in kind and degree*, from what it otherwise would have been. Since which, Priority in birth seems to have laid the principal foundation of all inequality among mankind. This is to be understood of the latter days chiefly. Among the Patriarchs, the younger brother got the blessing, for the most part, as above observed, for a typical reason. Nevertheless, there seems to have been a degree of subordination between Man and Wife intended, though not at first expressed; the natural reason of which appears in the Apostle's remark, that "Adam was first formed, then Eve." Adam the glory of Christ—Eve the glory of Adam;—A holy and natural inequality!

The superior size, strength, and activity of terrene quadrupeds in lonely Adam, could excite no dread: So long as he bore the lovely Image of his maker, the Elephant, Dromedary, Camel, Rhinoceros, &c. could excite no timidity, or disagreeable sensation, in that mind that knew no conscious guilt. The dread was in the cattle, not in their

Lord

Lord and Proprietor. The gift of speech, and knowledge of language, Adam first employed about his duty, *Ch. ii. 15, 18.* then, to shew his authority, in giving names to some of his inferior subjects; and at length to his Wife. But before this, observing the different sexes coupled according to their kind, he would easily perceive his own want of a second self, to assist in propagation, *ver. 20.* This want, probably before perceived by himself, his indulgent maker had resolved to supply, *ver. 18.* This was no sooner done, and presented, and given in Marriage, than the Father of all pronounced the superiority of the marriage-union above the parental ties of nature. But this was not done, until Adam had observed an identity of nature in his bride, as flesh of his flesh, and bone of his bone— a second self, made out of him! Man being an entire dependent creature, rational, and therefore accountable for his conduct; his happiness must spring from an union with the author and fountain of his Being, which union would continue so long as no disobedience intervened on his part to interrupt it, for nothing else could; and so long his happiness would be secure, and probably increasing.

But his primeval created happiness was neither the whole that his nature was capable of, nor that his indulgent Creator intended for him. Being no Machine, but an intelligent free agent, it comported both with his present state, and his Maker's designs, that he should give proof of his entire dependence upon, and voluntary submission to, his most sacred will, in order to his future advancement.

With a view to this, what could be better adapted for the purpose of giving proof of his obedience, than a positive prohibition to abstain from something, which, while it put to the test all the powers

of

of his nature, should nevertheless have nothing compulsive in it, but which should leave his will in perfect *equilibrio*, without the least bias to infringe upon his freedom?

Such, most certainly, was the forbidden fruit. But, query, would Adam ever have tasted it, if Eve had not led the way? And is it not another question, whether Eve would have tasted it, if she had not been Deceived by an enemy? The probability appears to me to lie on the negative side of the question in both cases. These were circumstances which might, in some degree, mitigate their guilt, heinous as it was. They were neither of them solely self-tempted. The last, very probably, was the case with Devils. This, among others, might be one reason why we suppose that there is no mercy for them. But, be this as it may, we may justly suppose, that had he stood firm in his trial, his advancement to future happiness, in due time, would have been a translation into a better world, Enoch or Elijah-like; the fruit of the Tree of Life having immortalized his body in his primeval state.

But as the case proved otherwise, degraded Adam lost the divine Image, and with it his delegated Dominion, &c. A second Adam was then appointed. This was no other than that divine Person in the Elohim, who, as above observed, seemed to have the most active hand in the formation of every thing. The design of this divine appointment was, among other things, to Rehead the human Race, by an incarnation or an assumption of the same nature: In this nature, to Do and Suffer the whole will of God—his sufferings to be of a piacular kind, in order to make an Atonement for the first offence of the first Adam, and the abounding offences of his disobedient Posterity—To destroy the works of the Devil—and rescue  
Man

Man from the dreadful effects of sin, both original and actual, of which, God willing, much more below. Hence an union once more subsists between Man and his Maker, which, with regard to the body, is universal and indissoluble; in consequence of which, the wicked and righteous will all rise from the dead in their own Order, 1 Cor. xv.

23.

*Phil.* Do you suppose that the eternal *Logos* appeared in human shape, and in that shape conversed with Adam?

*Didas.* By all probability, and upon many occasions afterwards. The vehicle that He assumed, was an earnest of His future incarnation, as above noted. This vehicle was a visible prototype or pattern, after the *likeness* of which, man was originally formed. At this time, the future incarnation of the WORD was, doubtless, both foreseen and decreed. His intended body was the model: This was *the form* of a servant, which he put on, when he divested himself of the *form of God*. It is therefore to the man Christ Jesus we are to look for the likeness or conformity to his maker, in which the first Man was made, and unto which, in both body and mind, we are to be Restored.

*Phil.* Man appears to me to have had a faint reflection of some of his Maker's divine attributes impress upon him, and that evidently, as in a mirror. His understanding being a faint reflection of divine wisdom—his dominion over the creatures, a shadow of divine authority—self-government and freedom of choice, a dull transcript of the power and will of his creator—the spirituality and immortality of his soul, evidencing him to be the offspring of Him who is an eternal spirit.

*Didas.* Every image ought to possess a striking likeness of its original; and this, no doubt, man originally did. These things are all very wonder-

ful, but rendered much more so by the faculty of speech. This noble faculty seems to be a god-like endowment. He, who made the human intellect, knows how to communicate knowledge unto it, as well as to bring a world into being by a word. Has *he* not imparted a degree of this power unto Man? Who can describe the almost omnipotence of words—the communication of ideas conveyed in intelligent sounds, and the astonishing impressions they make upon the mental powers? Nor is it less wonderful to observe, how, by arbitrary characters in different forms and in different languages, we can read the minds of persons many thousands of years since lodged in the house appointed for all living; and transmit our own sentiments to the latest ages yet to come. These are vehicles of knowledge, which neither distance of time nor place can prevent its conveyance. In a word, languages spoken and written, are the Keys by which we have access to one another's hearts, which give, in a degree, that God-like property to search them; to know and communicate Thoughts, Designs, &c. But the most excellent property belonging to this Microcosm, called Man, the perfection and crown of all the rest, is his capability of an *union unto*, and *communion with* the Deity, in whose image he was made; whom, savingly to know, fervently to love, reverentially to fear, spiritually to worship, and faithfully to serve, is at once his duty, privilege, honour, and happiness. In these, the true dignity and super-excellency of man consist. Herein he vies and will vie with angels, in equality. In this respect, difference of sex, time, or climate, make no difference at all.

*Phil.* In *Gen. i. 27.* the word *created* is three times used: Twice, respecting man's creation in the divine image; the third time is, "Male and Female

Female created He Them." Which mode of expression seems to me to import, That the female was not altogether created in that image. The distinction is still more obvious in *Ch. v. 1, 2.* Pray, my dear Didas, why, think you, did Moses make this obvious distinction ?

*Didas.* The distinction is too plain to escape the notice of an attentive reader. But, perhaps, the reason of it is not so plain. 1st. Did not the woman derive her vitality, as well as substance, from the man ? Did not God bless them, and call *their name Adam, in the day they were created* ? What difference then subsisted between them except that of sex ? And is not this difference the real reason of the distinction observable in the text ? 2d. And is not the difference of sex very important ? If the *male* was made in the *likeness* of that One in the *Elohim*, whose heel was to be bruised, by which he was to *know Evil* ; certainly the *female* was not. That ONE incarnated was Christ, a *man*, and not a *woman*. Nevertheless, a woman has an immortal soul as well as a man ; and though not the honour to be of the same sex, yet she is of the same nature with her blessed redeemer, whose humanity was derived from hers. This observation sufficiently evidences, that when it was proposed to Make man, a compound creature, consisting of a Spirit united to Flesh, a two-fold Pattern was proposed, as Models after which to Make him. The first was *Betzalmenu, In our Image*. May not this refer to the " Spirit in man ? " The second was *Cidmuthenu, after, or according to our Likeness*. *Gen. i. 26.* What *likeness* is there between the Body of man, and the Divine nature ? But is not the Body a *part* of Man, and a principal Part that was made ? Does not this *likeness* then Principally refer to the Body ? And was not the original Pattern or Model of that body <sup>some</sup> how Potentially

tially in the Elohim? But supposing the sacred Trinity to be intended by that word, which of the Trinity ever had a body except the second Person? And is not this that divine Person so eminently distinguished, under the appellation of *Jehovah-Elohim*, in the second, third, and fourth chapters? What can be plainer than the words of Eve, (Ch. iv. 1.) in the Heb. *Kanithi Ish eth Jehovah*, "I have Gotten a Man, The Jehovah." It is hence evident, that she supposed her First Son was the promised Seed, and that Seed Jehovah. Therefore Jesus is Jehovah.

The sexes being distinguished and adapted to procreation, the Father of the spirits of all flesh issued out this fecundating mandate, "Be ye fruitful and multiply," by conjugal union. What a prolific word was here! What countless millions have and will derive, in succession, an intelligent being, by its influence! It appears, by the standing uniform laws of nature, that man propagates man, as inferior animals do their kinds, soul as well as body. Who can find a difference, in this respect, between *ver. 22* and *28*? Had there been any in nature, might we not reasonably have expected here to have found it, where divine Inspiration professedly treats of the original of all things, communicating the knowledge of every necessary and useful subject of this kind?

The degree of this multiplication of mankind, was "To replenish or fill the earth." A degree that has in no age hitherto taken place, any more than the following, to "Subdue it." The undiscovered and uncultivated millions of known tracts of land, inhabited by savages, or brutes only, prove to demonstration, That this earth is as far from being subdued as it is from being completely peopled. But God's purpose, and the extent of this blessed command, will not fall to the ground; the

he "Ages to come" will abundantly fulfil them; both as to population and subduktion.

The charter for food-for man and beast, you may read in *Chap.* i. 29, 30. What divine bounty had before provided, beneficence now bestowed. The luxuriant juicy herb, the delicious life-supporting fruit, to gratify the appetite, supply the lamp of life, and repair all the wasting fibres of the human frame, and every other animal.

*Phil.* But, if the human body thus stood in need of nourishment in the state of innocence, does it not seem to suppose, if not to prove its natural mortality? A thing immortal admits of no decay.

*Didas.* True. There is no need to supply nourishment, where there is no possible waste. But may it not be supposed, that though the bodies of saints will rise immortal and incorruptible, that is, that they shall never die nor corrupt more, yet, that this will not be from a *necessity of nature*, at the least in the first stages of its future advancement, but by the mediums of the fruit of the Tree of Life, and of the water of life? This is the more probable, as it is certain, that this actually was the case with Adam in a state of innocence. But of this D. V. more hereafter.

The world being thus made; replenished with inhabitants; with ample provision for its continuance, by procreation; with proper nourishment for every creature requiring it; the clock of Time having measured six days and nights; every wheel and spring in the vast machine set a going; the omniscient architect, at one penetrating glance, surveyed the whole, and pronounced them all to be VERY GOOD.

*Phil.* As EVIL of no kind, whether moral, spiritual, or natural, had as yet any being in this new creation; and as man and woman were the principal creatures in it; and man the deputy-governor

governor of the animal world, for whose accommodation, chiefly, all other things were made; in what point of light must we view this divine approbation? Must we not consider it as chiefly referring to mankind, in whom all the rest centre?

*Didas.* Certainly we must.

*Phil.* I ask then, was the divine approbation limited to Adam and Eve, personally considered, and that in a state of innocence; or did it include their posterity, contained virtually in themselves?

*Didas.* No doubt but that it included their posterity, if their posterity were included in them.

*Phil.* Adam and Eve were the only intended parents of mankind. But if so, and mankind existed then in *them*, how could it be said of them, that they, as well as other things, were *very good*; if, as many have supposed, the far greater part of mankind will be for ever miserable?

*Didas.* We must either suppose, That Adam and Eve were then considered personally; and that without any regard to their posterity; or, that the supposition of so many future miserable beings then contained in the first pair, is a groundless hypothesis, and altogether unworthy of a God whose tender mercies are over all his works.

But once more observe—If the plans of grace and providence, when completed, will advance so far the greatest part of Adam's race to happiness and endless glory, then, indeed, the divine Judgment past upon all His Works, That they were *very Good*, will be abundantly confirmed by the issue, and obtain a brilliancy, that will again make the morning stars sing together, and all the Son of God shout for Joy!

*Phil.* If this be so, what becomes of the Horrible Decree?

*Didas.* It is a *non entity*, having no existence but in the mistaken Judgments of a few Mortals.

DIALOGUE

## DIALOGUE IV.

*The Continuation of the Subject, with a vast Series  
of particular Observations.*

*Didascalos.* **Y**OU have heard, my dear friend, above, how that Adam, as the son of God, was the heir of the primitive world, God's Deputy-Governor, invested with a Right of Authority to use every thing in it to the Good of his Subjects, the Glory of his Sovereign, and his own Comfort and Satisfaction. And so long as his obedience continued as Son, and Subject to his Father and Sovereign, his Title was indefeasible, his honour and happiness great and secure. Being the offspring of God, his mental powers abundantly evidenced their divine original. What is it that the spirit which is in man, is not capable of, when the inspiration of the Almighty giveth understanding? But if its powers and operations are so wonderful while confined in a house of clay, how much more active and perfect may we justly suppose them to be, when freed from these fetters, and united to a spiritual body, more homogeneous to its own nature? Eternity, and the vast objects of eternity alone, are adequate to the vast capacities of the human mind!

The self determining power of the will alone, renders man an accountable creature. It is true, there are motions in the body altogether involuntary; such are the beating of the heart and pulse; &c. yet it does not appear, that, in an ordinary way, there are any such absolute impulsive motions impress upon the mind. If any superior power, independent of the mind, absolutely determines human

human choice, there is an end of all freedom, an consequently of all virtue and vice, strictly considered. For so far as the will is compelled by an foreign force, virtue and vice abate, in the goodness of the one, and malignity of the other.

It is highly reasonable, and, no doubt, originally intended, that the will of man should be wholly subordinate unto, and subserve the will, of his maker, and that in all things. But, by what criterion, in the then circumstances of the world could such an obedience of Adam to his maker be fairly tried? The genuine simple obedience of the heart, can only be known to Him who made it. Was it not then quite necessary, that there should be some external Test, to afford some visible proof of the obedience or disobedience of the first Father of mankind to the will of his Maker, and that for the satisfaction of posterity, so eminently concerned therein?

*Phil.* Most certainly so. If it was necessary for Abraham to shew his faith by such an heroic act of obedience, as the sacrificing his only son for an example to believers, (for God knew his heart without any external evidence) how much more needful in the case of Adam, for his posterity to know the issue of his trial!

*Didas.* True. Adam's duty was totally to abstain from tasting the forbidden fruit. Death was the awful penalty, in case of disobedience. But the case of Adam was as peculiar as the issue was important.

He was the seminal root and federal head of mankind: To complete his probation, and assist in propagating his posterity, a second self was extracted from his side, as a social companion and certain partaker of his happiness or misery in this life. Upon trial, had Adam proved obedient; Paradise would have been his royal residence; all its delicious

as fruits his food; and the tree of life the pledge of his immortality. We have reason to believe, that every element would have been y to his constitution, and every animal paid image as to the Viceroy of their maker.

would have been neither curse, nor any want property in nature; but an universal harmony, without one discordant string. The joy of their Maker, and the happiness of Man, would have been the burden of every song. Could the happiness of Time have anticipated joys of Eternity; and Paradise on earth would have been a sure pledge of a still more glorious Paradise in the future world.

Adam to have retained his innocence, must have been no very difficult thing. He had nothing to do, and nothing to suffer: His only trial was self-denial—to deny himself the eating of the forbidden fruit only.

The prohibition not to eat, being attended with a threatening that seemed to import no less than the very loss of his existence, was a fence so strong, that one would imagine, to have deterred him from touching it, however drawn by inclination or driven by the force of temptation.

as. True, it no doubt was sufficient, and more than sufficient to deter him from the more heinous his offence in daring to disobey notwithstanding.

Do you suppose that Adam ever tasted the fruit of the Tree of Life?

as. It seems to be very uncertain; but to suppose it probable that he never did. That fruit was to have been possessed of such an invigorating virtue, either natural or sacramental, as to have maintained all the organs of the human body without decay, until man should, if he had lived long enough, have been translated, Enoch-like, into immortal Paradise. And this is the more probable,

H

not

not only from its name, its opposition to the other tree, the tasting of which brought certain death, its typical use as appears from *Rev.* xxii. but above all, from this fact, That after Adam's expulsion from Paradise, an angelical guard was necessary to prevent his returning, lest he should have eat of it *after* he was doomed to mortality; which, on the contrary, it is plain, that, had he been permitted to have eat of it then, he would have Lived for Ever, *Gen.* iii. 22. From which we may observe its superior property to continue Life, above the malignant juice of the other Tree to inflict inevitable death.

But the criminal was sentenced, and the sentence must take place, "Unto Dust thou shalt return." The world was now his prison, that was lately his kingdom—himself only a prisoner at large, though lately the Viceroy of Heaven. How was the mighty fallen! a fall, only exceeded by that of Lucifer, son of the morning!

*Phil.* Unspeakable, then, was the mercy and goodness of God in preventing Adam's returning to eat of the Tree of Life after his fall! For in that case, he would have Lived for Ever under the displeasure of his Maker, devil-like; and subject to all the miseries of this present evil world, which would have been a kind of Hell unto him of his own making.

*Didas.* This is all true. But observe farther, the counsel of God shall stand. This counsel was to Restore all Things by a second Adam; in which, as above intimated, would appear the most glorious displays of infinite wisdom and goodness; the whole of which being to be executed by the Lord from heaven, would stamp it with the greater brilliancy.

*Phil.* To Adam then, it seems, That innocent or criminal, his immortality depended upon his eating

eating of the fruit of the Tree of Life. Indulged as he was with an unlimited liberty to gratify himself with the richest productions of terrestrial Paradise, a Planting of the Lord, with only one exception; his abusing this indulgence, in that single instance, must necessarily enhance the magnitude of his crime in proportion to his obligations to obedience, the easiness of performing his duty, and the dreadfulnefs of the threatened punishment. But is it not supposed by many, That Adam's offence was a very trivial affair—only the indulging himself in eating an apple, &c.?

*Didas.* It is so. But this supposition must proceed, either from no small degree of ignorance, or inattention. For, in fact, how can we view it in any better light than that of wilful disobedience to a most indulgent Father—open rebellion against his only rightful Sovereign—renouncing all dependence upon his Maker, for whom he evidently cast off all due reverence, love, and regard: At the same time, voluntarily enlisting himself under the banners of his Maker's enemy, and surrendering himself up unto him as his entire servant and vassal, and with himself all his delegated dominion, *Luk. iv. 5, 6.* Hereby he subverted the very end of his creation, forfeited his own life, and virtually murdered a whole world, at a stroke, which was seminally contained in his loins; and, for any thing that he knew to the contrary, defeated all the designs of Providence in both creating the world, and himself, with every other creature.

By this important apostasy of the visible Head of Mankind, the whole œconomy of Providence, in the primitive state of things, seemed to be confounded; and not only liable to be reduced to a state of misery and ruin, but actually subjected by man's sin under the Ban of its Maker, and subjugated under the Dominion of Satan; who, to  
the

the present, has maintained a kind of Diabolical Sovereignty, as both Prince and God of this world, in a very awful degree, and to a very great extent.

But, behold! infinite Wisdom cannot be defeated—infinite goodness cannot be exhausted! The economy is varied; a second Adam is substituted in the room of the first; and an intire new dispensation takes place, to be administered by the Woman's Seed, being now Appointed Heir of all things.

It may not be amiss here to observe, The woman was deceived, the man was not. This was the greatest aggravation of his crime. Neither the entreaty nor example of Eve, nor any other being, ought to have had any weight with him, however tempting they might be; for force him they could not.

*Phil.* But is it not rational to suppose, that his natural and conjugal attachments to Eve might principally influence his conduct in that deadly affair?

*Didas.* The social passions were, without doubt, his weakest side. The subtle enemy knew this, and where and how to make his attack with the greatest advantage. We cannot suppose, that the Devil was a stranger to the woman's extraction; nor of the natural and social ties subsisting between them. Hence he would rationally infer, that the woman was the weaker vessel, and therefore the more proper subject first to attack.

As the understanding often influences the judgment, and passion and imagination often impole upon the understanding; the enemy thought, that if he could but work upon her passions and imaginations, so as to blind her understanding and corrupt her judgment, by the apparent properties of the forbidden fruit, he should easily so bias her will

as to give credit to his insinuations, and thereby the more readily succeed.

This he attempted. And from the attracting and engaging beauty of the fruit; its superexcellency for food; and above all, from its apparent usefulness to increase wisdom in those who eat of it, so as even to exalt them to an equality with Elohim, or God, in knowledge, &c. he at length prevailed: She took and eat, probably in imitation of the Serpent. No doubt the cunning enemy now thought that the better half of the work was well done; as he might judge, very probably, that the man would follow the fate of his wife. Her conduct formed a precedent; she believed the Serpent before her Maker. At length, *persuasion, example, and love*, prevailed. These were the weights that preponderated the scale—that destroyed the *equilibrio* in his will, and he dared to eat also, at all events.

Now Adam being in a state of probation for life or death, the point in proof was, Whether he would believe and obey his Maker, in abstaining from the forbidden fruit, however tempted to the contrary; or yield to his animal passions, however excited, in direct disobedience to God's command, and in disbelief and contempt of his solemn and awful threatening.

Adam probably was *asleep* when the enemy first sowed his Tares, as the parable seems to import, *Matth. xiii. 24, 25*. No sooner had Eve tasted the fruit, than with her it was a lost game: Adam's second self must certainly die. Well, now was the grand crisis, the critical moment: The life of the whole world, contained in a single individual, is now in the utmost suspense.

Adam could not be insensible that his beloved Eve must return to that Dust of which himself had been made, for Death could import no less.

H 3

Considering.

Considering that he must be left once more *alone*, when she died; But not considering how easily his Maker could have made him another helpmate; from existing circumstances, and his present attachments, at her solicitation, he daringly resolved upon the dreadful sin—Partners in sin and partners in punishment he seemed resolved to be. Thus, through the enemy's subtlety, instead of being a helper to his happiness, she became the grand occasion of his ruin.

*Phil.* Shall be happy to hear a hint from you, how matters then stood at this important moment.

*Didar.* Matters then stood! They all hung in solemn suspense. The world was created—paradise planted—the new earth enriched with animals and plants of every genus and species—the air with fowls—and the ocean with fishes—The secret springs of nature, whether animal, vegetable, or mineral, were all at work—the Planets, each whirling about upon their respective axis—and attempting to find their way, for the first time, as is usually supposed, through the vast expanse of yielding ether: \* While man—man, originally made the bright Image of his maker—the mirror of His communicable perfections—little less than the angels—and God's Deputy-Governor of the world—Alas! this man, by voluntary rebellion, degraded himself, in a sense, below the brutes, and introduced universal death, both into himself and all the world around him!!

*Phil.* Astonishing above measure! What shall we say? Shall Hell overturn the vast designs—nullify the schemes—and render abortive the glorious works of the great *Elohim*? Or, shall the great Architect of heaven unmake what He had made,

\* This is agreeable to the common hypothesis. At the same time, the Author is inclined to think, That the six days of the creation were Polar Days or Years.

made, and reduce into a second chaos the beautiful system? Or abandon them to the power and pleasure of a diabolical usurper? Shall the whole human race perish in the root—wither and die in the bud by a hellish blast? In one word, must earth be unpeopled, or if not, be made a habitation for infernals, by the subtilty of an enemy gaining an usurped authority over God's work, by the conquest of one man?

*Didas.* No, my dear Phil. no: God forbid. Infinite wisdom can never be out-witted—infinite power can never be defeated. But such is that wisdom and that power, that made the world and man.

If a created spirit, embodied in moulded animated clay, be foiled and driven from the field; One of the *Elohim*, by whom and for whom all things were made, Himself will come in the likeness of sinful flesh; enter the lists with the grand deceiver and usurper; rescue man from his hellish vassalage; and, in due time, advance the world itself to glory and happiness, far superior to its primitive state and condition.

But, in the mean time, observe, The sin being committed, the guilty criminals fly; but Fear could not supply wings sufficient to waft them beyond the ken of an all-seeing eye! nor could all the foliage of Paradise supply a retreat from the presence of Him whom the heaven of heavens cannot contain! whose Eyes, at a glance, pierce through all the universe!

Their indulgent creator must now become their Judge. At this solemn Assize, the world of Mankind was Representatively Judged; and at this time, being first Constituted Sinners, a sentence of Death pass upon all men, or Judgment passed to condemnation, and all die in consequence. At this time also, the whole Creation was made  
Subject

subject to Vanity for the guilt of Adam's Offence,  
*Rom. viii. 20.*

*Phil.* But who was the Judge upon this weighty occasion?

*Didas.* *Jehovah-Elohim*, or One of the *Elohim*, *Gen. iii. 9, 23*: This One was the son of God, as was afterwards Revealed. For the "Father Judgeth no man, but hath committed all Judgment unto the Son;" with "Authority to Execute Judgment, BECAUSE HE IS THE SON OF MAN." This is the same *intended* by Eve under the name of A MAN, "THE JEHOVAH." *Comp. Gen. iv. 1. with Joh. v. 22, 27.*

*Phil.* But, my dear *Didas*. was it the voice of Judgment, or of Mercy, that swift pursued the criminals, to summon them to the Bar?

*Didas.* Doubtless of both. The compassionate Judge in the midst of wrath remembered mercy. While Justice held the Scales, to pass a sentence equivalent to their crime, Mercy erected a Throne of grace, that, in the issue, will soon triumph over Judgment: By this, the honour of the Lawgiver will be secured, and the case of the guilty rendered salvable. An instance of this will appear in the following process. Where you may observe,

*First.* The judge himself gives the summons, with an "Adam! where art thou?" The judge was neither ignorant of the offence, nor where the offenders were. This was the language of a parental sovereign, in pursuit of a rebellious son—a summons to the bar, where justice, compounded with mercy, will pass a sentence, at once exhibiting the heinousness of the offence, the justice of the punishment, and the exuberant goodness of the judge. This process will point out such a method of salvation for man, as will properly display a wonder of wonders! It will astonish angels, confound devils, and afford subjects for the song!

of the Redeemed in future ages and future worlds!

*Phil.* At the summons of the judge, methinks I see the guilty couple advance with reluctance from the Thicket, as from a self-made prison. Behold! trembling they stand empannelled at the awful Bar! Guilt reddens their countenance—with appalled hearts and trembling limbs, they listen for the voice that will fix their doom. Please permit me to attend that solemn assize, where all the world was sentenced for Adam's sin—sentenced to suffer—to die!

*Didas. Second.* Solemn indeed! and probably attended by thousands of invisible spectators, waiting to hear the issue. And first, the man is summoned, and examined at the dread tribunal. Thus the Judge proceeds, "Hast thou eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it?" The trembling culprit circumstantially **Confesses** his crime, "The woman which Thou gavest to be with me, She gave me of the Tree, **AND I DID EAT.**" Second, The woman is then examined, being by her husband accused as a principal in the action: Thus the Judge proceeds, "What is This that Thou hast done?" She confesses her guilt, but pleads deception in mitigation of it, "The Serpent beguiled me, **AND I DID EAT.**" Here the judge suspends their sentence until He had condemned the Serpent, being the first grand offender.

*Third.* The Serpent neither denied nor replied to the woman's allegation.

The Judge immediately proceeds to pass sentence upon the Serpent. This sentence contained, 1st. a Curse; 2d. Degradation in his body and in his food; 3d. in the issue, the bruising of his Head.

*Phil.* Have you not intimated above, That both Adam and Eve *penitently* confessed their crime unto the Judge?

*Didas.*

*Didas.* Most certainly I have, and so I think both of them did.

*Phil.* But the current of Commentators and Divines, with *Mr. Pool*, say, that Adam "Excused himself, and charged God foolishly with his sin, Pray why do you seem to think otherwise?"

*Didas.* If *Mr. Pool*, &c. were present, I would beg leave humbly to propose a few questions, out of many more that might be asked, not by way of litigation, which I always decline, but of information. I would beg leave to enquire

1st. Do his words necessarily infer such a consequence? Is it impossible fairly to construe them in a more amiable light, and less offensive?

2d. May not his case be rather considered, in some degree, like that of a *legal* penitent, under the terrors of a guilty conscience and the fears of deserved punishment? Fears which a Deist must and ought to feel?

3d. If the charging God with his sin, appears to him a sufficient excuse for his crime, why do his fears make him fly from his Maker? Will he endeavour to hide himself at all, being possessed so good an excuse, or at least a palliation for his crime?

4th. If Adam did not *now* humbly confess his sin, I beg to be informed, where do we read that he ever did? Did Adam never repent at all? Could Moses, who recorded his crime, forget or neglect to record his repentance?

5th. Is not repentance a prerequisite for pardon? Is not to charge God foolishly with a sin a most diabolical presumptuous sin in itself? Could any thing aggravate his first sin more than such a charge?

6th. Before ever the Judge passed a word of the sentence upon the human culprits, did he not first publish the glad tidings of pardon and salvation?

on in their hearing, while he gave out his divine Oracle in ver. 15?

7th. Did not Adam believe that gracious Oracle, in which it was Promised, that the woman—the woman, his wife, should have a Seed, whose name he changed, upon the authority of this very oracle, from *Ishah* to *Chevah*, because she was, or was to be, the Mother of all living of Mankind?

8th. If Adam *then* believed this evangelical oracle, was he not then pardoned, or justified by faith? And now, did not his maker discover his present reconciliation unto both, by cloathing them, &c. as Adam did his faith by changing and giving a new Name to his wife? The pardon that Adam received, like that of ours, was partial—a pardon for his sin *as to the eternal penal sentence due to him*, but not to exempt his body from sufferings and death. This is the true reason, that in his sentence, there is no mention made of either curse or sufferings in another world. Can this remark be fairly denied? If it cannot, the consequence is evident, namely, That no one will be finally condemned to hell solely for the Sin of Adam?

9th. Is not this supposition exactly agreeable to the tenor and scope of divine Revelation, touching the important doctrine of Justification by faith? A doctrine which is the same in all ages, and under all dispensations, whatever many mistaken good, and great men have or do believe to the contrary.

10th. I ask, was it not at one and the same time, that the culprits were examined, the oracle, ver. 15.) delivered, and the sentence passed both upon the Serpent—the Earth—Adam—and Eve? If so, and if Adam believed that oracle, *then* upon its delivery, what can equal the absurdity, which supposes that Adam both excused himself, and charged God foolishly with his sin, at the very moment his Judge most mercifully forgave his sin?

*Phil.*

*Phil.* You say, that Adam made a circumstantial confession of his sin.

*Didas.* I do. And is it not both true and plain? Did not God give the woman, and the woman the fruit to Adam? It was to these historical facts, beyond doubt, that Adam referred, and that without any malignant reflection upon either his Maker or beloved Bride. Could he have confessed his sin without mentioning these circumstances? On the contrary, they appear to me rather to aggravate than extenuate his sin in his own sight. Did he not know that it was his Maker's love to him, as well as other reasons, that made her and married them? What but love to her could induce him to listen to her persuasive arguments, when he "Hearkened to her voice, and took and eat at all hazards? What ingratitude was this to his Maker, he would naturally reflect. He gave her—himself had abused the gift, by unkindly attending to her persuasions instead of his duty to his God! He loved her—Love listened to her—alas! "I did eat." Thoughtless, rebellious, ungrateful, to the last degree!

*Phil.* Indeed, my dear *Didas*. I thank you for these Remarks; in which you have rescued an important passage from the ridicule of Deists; the conduct of Adam from the misconstructions of the friends of Revelation; and resolved, I hope satisfactorily, the doubts of thousands concerning the repentance, faith, and consequent salvation, of the common Parents of Mankind.

*Didas.* Now, my dear *Phil*. we are arrived at a very important period of Providence, which demands our attention.

*First.* The primitive state of the world, in which every thing was *very good*, is now at an end. Eden, a paradise, destitute of human inhabitants, becomes a habitation of devils. The immortalizing fruit

ree of Life must never be tasted; but, as it is sown and planted in vain, must be left to perish, it springs and grows up again in Paradise red.

*ndly.* The ground, however originally *very* is now subjected under the curse of its ma- producing noxious briars, thorns, furze, &c. l animals, &c. reduced to a groaning condi- of misery and mortality, not indeed for any but it is their misfortune, at the present- ver, a happy deliverance awaits them in :!

*rdly.* A mixed state of good and evil took in every thing. The evil usually predomi- ; owing, probably, to the abounding offences kind. Hence a state of the world took so very different from the primitive, that it justly be deemed a new world. The same, d, in substance, but its qualities are so vastly ed for the worse. And here a very impor- question, "*Pothen ton Kakon,*" whence came is answered.

*urthly.* Indeed, Why an infinitely wise and God should ever have permitted either moral or natural Evil to invade his creation, and make inroads and depredations therein, as universal science and observation fully demonstrate, is ever has been the most difficult problem to re- . And, without a supposition founded upon n Redemption, and a Restoration of every creature, must for ever remain such. But

once the last link of the golden chain of dence and Grace is exhibit d to view, every uly will vanish like the shades of the night ; he rising Son of Righteousness will display an asing glory more brilliant than diamonds ; at different periods, reinstate the world far ior to the primitive Paradise, under the care

and conduct of the second Adam, the Lord from Heaven; He being now the appointed Heir of all Things in these future ages.

*Fifthly.* Does not *Kosmos*, when it stands for the *natural World*, which it very rarely does though used in the New Testament at least 14 Times, and 94 of them by St. John, if I mistake not: Out of those 94, he intends Adam's fallen Race exclusive of the natural world, at the least 64 Times: And they are often included in other places; and therefore, when put for the natural world; must it not mean the *present evil world* in its *fallen accursed state*? And may not this be the true reason why it is so often put, either for the whole fallen Race of Mankind, or for the wicked as distinguished from the converted few who believe in Jesus? Read *Joh. iii. 16. Eph. ii. 2. Joh. xvii. 6, 9, 11, 12, 13, 14, 15, 16, 18, 21, 23* And if this be its meaning, "*Pro katabole kosmou,*" *Eph. i. 4, &c.* and "*Pro chrononion,*" *Before the foundation of the world,* and *Before the Times of the Ages*, may mean the same date. Not *before* the Mosaic Creation, but in that period, when, *after* the Fall of Adam, yet *before* the Promise was given, and before the curse took place; that is, in the interval between the Commission of the sin, and the Pardon of the sinners. This was an important interval, of whose continuance we know not. But this is plain and not to be disputed,

*First,* That Adam, the moment he sinned, *forfeited his life and kingdom together.* From that moment, he became *legally dead* at least.

*Secondly.* That although he was reprieved, in order to propagate a posterity; yet, that posterity then contained in his loins, like himself, then was and still is, by the just sentence of the Judge doomed to the Dust.

*Thirdly*

irdly. Of consequence, though Adam could propagate man, yet he could neither propagate nor propagate man's happiness, either of body or soul, in this or in any future world. Therefore, respect to Adam personally, and his posterity, union, &c. yea every thing was lost, forfeited, fallen into the utmost confusion and ruin. Neither himself nor his posterity, considered in himself as descending from him, were Heirs of any thing whatever; all heirship had the Entail cut off by his disobedience and rebellion; only sin, misery, death, must henceforth be the certain and inevitable Portion both of himself and posterity, as DERIVED from him.

hil. It appears, then, very plain, That there be an entire new Appointment or Constitution of Things, or the Creation itself be rendered —the gracious designs of the Creator defeated —while hell triumphs over heaven; and man, who is generated, for ever wretched!

idas. True. But, blessed be God, the case, the issue, will be far otherwise, as we have already hinted, and which I hope hereafter to demonstrate with sufficient evidence. In the mean time, however, Adam was the first Human Head of Mankind, and Heir of the Primitive World. This heirship was forfeited by his Rebellion. Immediately upon which, the Second Adam was appointed Second Head of Mankind, to be by Him raised from the Dead in another World. Of this World, (or future Ages) and all its Glories, was then, and in Fact not before then, constituted the proper Heir and Sovereign, Heb. i. 2, 8. Since he confessed before Pilate, That he was a King, but that his Kingdom was not *Ektou Kosmou* of this Kosmos or World, Joh. xviii. 36. far from that, That He Himself styles the Devil Archon or despotic Prince *Ho tou Kosmou*

, Toutou

*Toutou* of this Kosmos or World, *Ibid.* x and xvi. 11. They were the kingdoms of this World, that Satan proposed to *refig* Saviour for a single act of Adoration, *Id.* 8, 9. According to St. Luke, the Devil an undeniable property in the Power and the Kingdoms of the Inhabited World *Delivered* unto him; which claim our never once pretended to dispute; which *founded*, no doubt but he would.

*Phil.* It appears to me, that there was *bability* that he should. For if the Devil been the Despotie Prince of them, our would never have declared him to be the or *Despot* of *Kosmos*, *Joh.* xii. 31. Be our Saviour positively declared that *This* or world was not His Kingdom, whose el the Kingdoms of Kosmos be but the Devil told our Lord plainly, after the Jewish *had failed*?

*Didas.* Very true. And this is the true of that Petition, "Thy Kingdom come." a worldly or civil sense, this kingdom is come; neither will it, until it is Restored Israel, when Christ shall descend from the clouds, in like manner as he ascended: Till not till then, will the "Kingdoms of *Ko* of the World, become the Lord's," *Rev.* x

Now the Primitive World, before the R of Adam, was Very Good. This world *very good* condition, would have continued and would have been the Property and D of Adam and Mankind, as a Kingdom o had Sin never entered into it. This will b the case, in its perfectly Restored state, s Paradise will extend. But its fallen accurs (*Gen.* iii. 17, 18.) which is the present, y already heard, is not under any other Prov

Gove

Government, but that of Rebels in a Probationary state for happiness.

As it seems plain from what has been said, (and much more might be said) That Kosmos properly means this World in its Accursed condition, so "Before the Foundation of Kosmos," may mean *before* the divine malediction was past upon it by the Judge, as above observed, not extending to its Primeval state. The moment Adam sinned, is one point—the moment the Curse took place, is the other point; the interval between these points was very important, in which, *Kosmos was founded* as the Present evil World, and that by the Sentence of the Judge, *Gen. iii. 17, 18.*

## DIALOGUE V.

*The same Subject continued.*

*Didascalus.* **M**Y dear Philotheos, St. Paul, the greatest and best Expositor of the Old Testament, begins his Epistle to the Hebrews with the very subject now before us. In *ver. 2.* he lays down two Foundation-truths, upon which the whole fabric of Christianity stands erected. They are these, first, That God hath "Appointed His Son the HEIR of all Things." Second, That "By Him He constituted the *Ages*," not the Worlds, as in our version.

1. Christ, then, is the Appointed heir of all things in the *future Ages*."

*Phil.* And when do you suppose that this appointment took place, *de jure*, or by legal Right?

*Didas.* Christ, you know, is the second Adam and the second Head of mankind, and in point of *dignity* ought to have been the first; but in point of *time*, infinite wisdom appointed him the second. This order of things, in fact, we see has taken place. Now in the nature of things, Christ could not be a *second* Adam, or a *second* Head of Mankind, so long as the *first* continued such. But when the *first* fell – cut off by *legal death*, then the second was substituted in the room of the first.

Now the first fell, and became legally dead the very moment that he sinned. Consequently, the second immediately succeeded him in Order, as the Heir Apparent does the King by Law. The time, then, when Christ became a second Adam, and a second Head, *de jure*, was the moment that Adam sinned. The time when Christ became a  
second

second Adam, and a second Head, *de facto*, commenced at his incarnation and resurrection inchoately, but will Perfectly at his next advent, and certainly not before. Christ was Appointed the Heir of all things, as the *second Adam*, and as the *second Head* of Mankind; therefore he commenced Heir, according to the Father's Appointment, when He commenced the second Adam and Head of Mankind, and in all reason not-before.

2. "By Him He Constituted the *Ages*."

*Phil.* But what Ages, I pray? and when did he Constitute them?

*Didas.* 1st. These ages take in the whole duration of Christ's Mediatorship, or from the Time that He commenced the second Adam and Head of Mankind, until He shall Deliver up the Kingdoms to the Father at the end of the Ages of Ages. Now, as the Time of His commencing the second Head of Mankind, and appointment as Heir of all things, is dated from the moment of Adam's Fall; and as Adam, and all Mankind in his loins, seminally contained, certainly at that very moment died, at the least in a legal sense; so *all the Ages* intervening between the Moment that Adam believed the Promise, (*Gen. iii. 15.*) even to the End of the Ages of Ages, were then constituted. For it was at the Time that Adam believed, that he began Again properly to live. Now of course the Promise was made, *before* Adam could believe it: And Adam must believe it *before* his life was restored to him, or before his Age commenced under the OEconomy of the Son of God. The Ages of Adam and Eve, then, must properly commence and be dated from the Time of their Conversion through faith in the Promise, their created life having been forfeited by sin.

*Phil.* Adam and Eve, then, received a two-fold life with a two-fold date. First, a Created natural life:

life: This had been legally lost—But I suppose no person knows how long this life had lasted. Second, a Supernatural life in the soul, and a most gracious Continuation of the life of the body, in consequence of believing in the Promised Seed, being the Second Adam.

*Didas.* Exactly so. Here, then, farther observe, Whatever took place between the Transgression and Conversion of Adam, was, in fact, *before the Times of the Ages*, seeing that those Ages did not begin till that Conversion took place.

*Phil.* And pray what things did take place in that very important interval?

*Didas.* 1st. Christ was *set up* a second Adam and a second Head of Mankind. This lays the foundation of Redemption and Salvation by Him.

2d. According to God's Purpose, Grace was *then given to us in Christ Jesus*, (1 Tim. i. 9.) without which Grace, no one can ever get to heaven; but it hath pleased the Father, that in Him all fulness should dwell, that out of His fulness we all should receive grace for grace.

3d. God, that cannot lie, *then* Promised unto us eternal life, &c. Tit. i. 2.

*Phil.* But both the texts last quoted, say, that the grace was given unto us, and the Promise of eternal Life made, "Before the world began."

*Didas.* Our Translators say so, but St. Paul never did. His words are, "*Pro chronon aionion*," literally and properly, "Before the Times of the Ages." That is, When Christ was set up a second Adam and a second Head to Mankind, as I said just now; or *before* Adam was pardoned.

4th. Then, properly, was Christ appointed the "Heir of all things," the former heir having rebelled and forfeited his life and dominion together.

5th. Then also were (not the worlds) but the *Ages made* or constituted. He who calls the *end* from

from the *beginning*, and those things that are not, as though they were then; formed the grand plans of His own Providence and our Redemption, which all the Art of Hell shall never defeat. All this, divine prescience had foreseen, but not formed into actual existence until now, in the proper Time and Order of Things.

Again, the Enmity mentioned in the first promise is reciprocal or mutual, subsisting between the Serpent and the Woman, and between their respective Seeds. But on the part of Christ and his Church, Love is the prominent feature in his Religion—Love your enemies, &c. So that the Enmity which God *puts* into his seed, against the seed of the serpent, can be no other than a gracious abhorrence of sin and satan; by which, sin is hated, and satan as the grand tempter unto it. Now this hatred to sin can proceed from no other than a gracious principle which the spirit of God inspires into the hearts of God-fearing people. No other enmity in Christ and Christians can possibly exist at all.

*Phil.* It seems, then, that the holy spirit also was implicitly promised before the times of the ages commenced, by the Conversion of Adam.

*Didas.* Most certainly. For what less can be intended by the "Grace which was given unto us?" Is it not the grace of the spirit of Christ? So that both eternal Life, and the means of obtaining it, were "Given unto us in Christ *before* the Times of the Ages" commenced. It was by this grace that Adam himself both Repented and Believed the Promise. Then was the time when the Son of God, now appointed heir of all things, first began to act the glorious and friendly part of a Mediator. Indeed, all things were created by Him and for Him. Adam, in a sense, was only His Deputy or Viceroy. How congruous was it for him, by *whom*  
are

are all things, and for whom are all things, to come to the rescue of a captivated race—to undertake the destruction of the Devil's works—and to effect a glorious Restoration of all things—a Restoration worthy of the glorious undertaker—and, indeed, which none but Himself had either a right or ability to perform; but, in which He will not fail.

*Phil.* You have already observed above, that our first Parents, upon hearing and believing the glorious Promise of the Woman's Seed and the serpent's bruiser, obtained a pardon for their sin, by which they were exempted from punishment in a future life; but what were the temporary sufferings they were subjected unto in the time they were reprieved from death?

*Didas.* The Tree of the knowledge of Good and Evil, in its very name, sufficiently implied the *mixed* state that tasting it would introduce into the world, which before was all *very good*. But ever since the Fall, the case has been far otherwise. Evil, moral, spiritual, and natural, according to the nature of the subject, has ever, more or less, invaded every person and thing; generally gained the ascendant; and, in most cases, almost leavened the whole lump, not only of Mankind, but of the whole world, *Rom. viii. 20.*

Indeed, what is the Redemption of the world, by our blessed Saviour; or what the great end of His glorious undertaking; but to rescue mankind, with the rest of the creatures, from the ruins of the fall? and from the dignity of his person, and the execution of his plan, advance the whole to far superior degrees of bliss in the issue—defeating Satan's designs—illustrating the glories of his own perfections, human and divine—and, by enhancing the creatures' happiness, secure and promote his own honour and glory, as Emmanuel and that of the Deity.

As

As to the temporary sufferings the first sin introduced, they are numberless; but abundantly both multiplied and magnified, by the abounding offences of Mankind. As the Female first Tasted the forbidden fruit, she was first sentenced to suffer, a multiplication of conceptions, as in the case of abortion—of sorrows in the time of gestation and child-birth—a kind of abject submission to the will of her husband, under whose control she was greatly reduced; which, in millions of cases, have proved most irksome and mortifying to the sex, as experience abundantly evidences.

As the man was so strictly connected with the ground out of which he was taken, and from which he was henceforth to derive his principal support, his sentence commenced, 1st. With a Curse upon the ground, for his sake. Under this curse it groans to this day. 2d. "In sorrow shalt thou eat of it all the days of thy life." 3d. "Briers and Thorns shall it bring forth unto thee, and thou shalt eat the herb of the field:" i. e. instead of the more delicious fruits of Paradise. 4th. "In the sweat of thy face shalt thou eat bread"—both earn and eat it in toil and sorrow, and that until thou shalt return to dust. This, in old age especially, is very often a sore affliction. "For dust thou art" (in thy first principles) "and unto dust shalt thou return;" yet not without hope of a Resurrection by the Seed of the Woman, to a much happier life.

And thus the Judge reduced them into a situation, in which their own experience would teach them the knowledge of both Good and Evil to an extensive degree.

And now let my dear Phil. observe, That as the root of a tree affects its branches—a fountain its streams—or as the head affects the body—so were all the posterity of Adam affected by him. In him  
they

they sinned—in him they suffer, and the whole creation with them, though only for a season.

*Phil.* But how is such a procedure consistent with the divine attributes of Justice, Goodness, and Love?

*Didas.* In answer to this, it highly becomes us to be humble and modest. For the most exalted Reason, without Revelation, could never have formed a satisfactory answer. Even Revelation itself unfolds it very gradually. Promises and Prophecies, like two heavenly torches, in a measure shine upon our path, and will lead us through the intricate mazes of this complicated subject.

But their certain accomplishment, by the spirit and providence of God, can alone resolve every difficulty, and satisfy every critical enquiry. To better to understand it, so far as falls within the compass of our design, we must go retrograde little, and make a few more observations upon the state of Adam, and his Relation to others, when first created.

1. Adam was a probationer. As such, doubtless, his condition was precarious. As the hinge turned in his trial, his exaltation or degradation must certainly follow.

2. Hence it is plain, That he was a free-agent possessed of a self-determining will, and therefore of an innate power of chusing or refusing. No choice, where evil and good are in the case, implies a power of abuse, otherwise it could not be Liberty. And if not free, then not accountable and so not reasonable; and if not reasonable, then not capable of a covenant or a law, with sanction of life or death; that is, no subject of Moral Government.

3. Adam was a compounded creature. His mind was related to the invisible and intellectual world; endued with understanding, judgment, free choice

choice, and reasoning powers ; to which may be added, a moral sense or consciousness of good and evil. His body was endued with the organs of sense in their greatest perfection. This compound afforded a vast variety of Passions ; all indeed innocent, yet exceeding active, related to, fitted for, and communicating with, a vast variety of external objects, to awaken their active powers, and exercise themselves upon.

4. Whatever he was, he was by creation. He therefore entirely stood by his own native original strength, or fell by his own fault. Grace, Gospel Grace, had not yet erected her Throne within him ; nor had he any Mediator, from whom to receive additional supplies. He was a kind of a moral *Automaton*, or self-moving agent.

“ Able to stand, though free to fall.”

5. Had he stood, the fruit of the Tree of Life would have immortalized his body. In that case, with Christ he might have walked upon the water, as on a crystal pavement—with Daniel, took up his lodgings with lions—or with Daniel’s Companions, walked, without being scorched, in the glowing Furnace. Immortality bids defiance to all the rage of elements, and would pass unhurt in the midst of burning worlds. Such would have been the case with the bodies of our first parents, had they never sinned, whether in Paradise, or without the bounds of the sacred inclosure.

6. With regard to his mortal state, he most certainly possessed innocence and uprightness in perfection ; entirely free from every criminal principle or passion, though capable of both, as the event proved. So long as his innocence lasted, he had the happiness both of self and divine approbation ; open to farther and greater communications from heaven ; to a free and constant intercourse with God and his Angels ; perfectly free

from uneasy perturbations of jarring passions; and stings of conscious guilt. In a word, he was a mirror of his maker, and an endeared object of his love, as well as his delegated Sovereign over the world.

At the same time, had he, by creation, been placed in such heights of *positive* holiness and perfection, as some polemical writers have imagined, they would most certainly have been inconsistent with a state of probation, and precluded the possibility of his fall; by infringing upon his free-agency, and firmly fixing him in his Primeval state.

7. Adam's relative state was singular and very remarkable. He stood as the creature, son, subject, and servant, to Almighty God—His viceroy and deputy governor upon earth. To Eve he was related by natural consanguinity, as she derived her substance from his, who was of course her head; and, by matrimonial ties, her husband. He was also both natural and federal Head of his posterity. As to the rest of the creatures, God put all things under his feet. Earth, air, and ocean, were the limits of his kingdom, and their various inhabitants his subjects. He had Paradise for his Palace, fitted up and furnished by his Maker.

8. If, upon his trial, he had maintained his integrity—begotten a posterity to succeed him—the time of his probation finished to the satisfaction of his maker and sovereign—dwelt upon earth during his maker's pleasure, probably as long as the millennium will last—He at length would have had the clouds for his chariot; and, taking his flight upon the wings of the wind, he would have measured the vast tracts of ether by his passage in the midst of a convoy of angels; and arriving at the Court of his Maker, all heaven would have welcomed him with shouts of applause, and hailed him as the conqueror of the Prince of Hell!

Phil.

*Phil.* And how would it have fared, do you suppose, with his posterity, after this glorious farewell of their first Father?

*Didas.* Earth would have been a kind of heaven; that which we now daily pray for, would have been actually realized, viz. "Thy will be done on earth, as it is in heaven." But so much will be said upon this subject when we come to the Times of the Restitution of all Things, that we need say nothing more upon the subject in this place.

*Phil.* The fate of Adam's posterity was wrapt up in his own. But suppose it had been otherwise, and that every person born into the world had been neither better nor worse than Adam was when created, how, think you, would matters have gone on then?

*Didas.* Every individual person, like him, must have stood or fallen, by their own conduct. Laws would have been made according to existing circumstances, which would have been the Test of every one's Trial. But in this case, as mankind multiplied, laws must necessarily multiply with them. The more laws, the greater danger of transgression. The more people, the more objects of temptation, and in proportion the greater danger of falling. And to every individual person, one single offence must bring certain ruin—subjects worthy the Deists' consideration.

If, then, our first Parents fell in the lesser danger, what reason is there to suppose that their children would have stood in the greater? In this case, all would have sinned, and all must have perished in their sin. Nor does it appear, that any divine interposition could have prevented it, consistent with the state of the world, and of human liberty.

*Phil.* Had this been the case, and Death the penalty

penalty of every crime ; what would have been of such a world of criminals ?

*Didas.* As to the body, certain death, with a possibility of a Resurrection. The soul, dependent for ever of that vehicle, in the *mundus animæ* would have been a kind of devil or demon, to the displeasure of God, and a companion for worst of beings for ever in *Tartaros*.

*Phil.* But could not God raise their bodies again ?

*Didas.* No doubt but he could. But what again to be for ever miserable ? Would not the union of body and soul have been an augmentation of their sufferings ? Besides, what God could not the question ; but what he would do. When the threatening was given to Adam, what could he to suppose, That if he sinned and died his Maker would raise him up again ? Or better ground to this day, setting Revelation aside ?

*Phil.* Not the least that I can see ; for had not, upon any condition whatever, proposed or in the least intimated such a design.

*Didas.* Very true. And upon the above position, would not a world of wretches have been in the very same situation ?

*Phil.* No doubt. But then, He who issued the solemn threatening, could not he have revised it ; and pardon the sinner, without ever inflicting the denounced punishment ?

*Didas.* Here, again, what God can do is one thing, and what he will do is another. What did he promise this to Adam *before* he sinned ? Who shall prescribe laws of Government, or of Pardon for offenders, to the Maker and Governor of the Universe ? Has not He a right to do what he will with his own ? Who shall say to Him, why dost Thou this ? To deny this,

deny His Sovereignty—To allow this, is to leave Him to do what He pleases, and who will dispute His Right ?

Whether God *could* or *could not* have absolutely forgiven the sin of Adam and his sinning posterity, consistent with his divine attributes, is a question above the solution of mortals. But this we know, that he *would not* without an Atonement, if the Bible be true. Is it not then the height of presumptuous folly, to rest the hope of our Salvation upon such a precarious foundation ? But if the malignity of sin be so great, that an atonement is absolutely necessary, according to the Bible, he who believes in that atonement is safe, but woe to the wilful unbeliever !

If then God has a right to prescribe Laws, with sanctions, to His rational creatures—terms of acceptance to offenders, and of Restoration to the fallen ; let us leave both the one and the other to Himself, and take him at his word.

*Phil.* But who hath known the mind of the Lord ? Who, by searching, can find out God, or the Almighty, to perfection ?

*Didas.* Most certainly no created being. We may as well pretend to span the heavens, or embrace the globe of the earth in our arms, as to penetrate His Counsels—the purposes which He hath purposed in Himself, until He is pleased to make them known : And hence we see the necessity of a divine Revelation.

*Phil.* All this is infallibly true, and the sacred Scriptures afford us one.

*Didas.* But if so, it becomes us humbly to enquire into the Scriptural PLAN of Human Redemption, in which we are all so greatly concerned, as there is no other possible way ever to come at the knowledge of it.

*Phil.* Very true. But when I reflect for a moment upon the very different principles and opinions held and maintained by many of the most learned and even best of men, upon that important subject, it fully convinces me, that it is involved in considerable obscurity, and attended with such difficulties, as cannot be easily surmounted by human reason only.

*Didas.* Such a supposition by no means derogates from the excellency of that Revelation which contains it. It rather evidences the divinity of its original; seeing that the spirit that Revealed it searches even the deep things of God, which still remain inscrutable to all to whom that spirit does not reveal them. Utterly abandoning all human schemes and prejudices of Education whatever, with perfect freedom of thought, both allowed to others and assumed by ourselves, let us go in search of the Scriptural Plan of Human Redemption; to inform us of which, the Scriptures alone will be sufficient, with divine assistance.

This Plan, if I mistake not, my dear Phil. will lead us to Him in whom dwells all the Treasures of Wisdom and Divine Knowledge—and will include in it some of the Unsearchable Riches of Christ—point out a most glorious issue of all things—exhibit such a display of divine grace and philanthropy, as nothing but the length, and breadth, and depth, and height, of the Love of Christ can equal. This plan will point out a happy Restoration from the ruins of the world of mankind, into which the conduct of Adam had hurled it—reunite man once more to his God, by the medium of Emmanuel; through whom, a communication with heaven is again opened—a divine nature imparted to the human, until the last will be filled with all the communicable fulness of God; and advanced

gree of holiness and happiness, as much further to the Adamical state, as the heaven is higher than the earth.

He, who giveth Wisdom to the simple enquirer after Truth, anoint our eyes with the salve—give us to see light in His light—revel the unfathomable Riches of Christ—exhibit our view His Plans of Grace and Providence as He has been pleased to Reveal them—and accompany, with His Blessing, our honest endeavours to lay them before the Public.

## DIALOGUE VI.

*Upon the Imputation of Sin, and of Righteousness  
for our Justification from Personal Guilt, &c.*

*Didascalos.* **L**ET us, my friend, lay the foundation of our following Essay upon two propositions, and never lose sight of the momentous truths they contain, however extensive our Plan may lead us, both as to Time, Place, or Person.

I. There is no other Name given under Heaven among men whereby we can be Saved, but the Name of JESUS CHRIST. Unto which I beg leave to subjoin,

II. Who gave Himself a Ransome FOR ALL, to be Testified in His Own Times. *Comp. Acts iv. 12. with 1 Tim. ii. 6. Gr.*

*Phil.* Pray, my dear Didas. do you intend a formal discourse upon these two scriptures ?

*Didas.* By no means. We shall quickly lose sight of the words, but I hope never of their meaning.

*Phil.* I beg leave to attend you wherever your thoughts may travel, to select a few passages, out of the most fruitful field of God's divine Revelation, with a view to illustrate the meaning of the above Propositions. And as the Salvation of Man is the most important subject in the world, it will afford me the greatest pleasure to hear unfolded that Mystery of Godliness in its extent—The Imputation of Adam's sin to his Posterity—and the Deliverance of that Posterity from the effects of that Imputation, as well as from personal guilt.

*Didas.* The necessity of Salvation by Jesus Christ partly originates from that Imputation. Let us therefore speak a word or two upon imputation in general.

1. To impute, in scripture, is to lay to the count of a person his *own* doings, whether Good, *Psa. cvi. 3-1.* Or Bad, as *Levit. xvii. 4.*

2. To impute is used in an evil sense, 1 *Sam. ii. 15.* and in a good sense, 2 *Sam. xix. 19.* 2. *xxxii. 2.*

3. To impute, is to ascribe the benefit or good of some laudable action to a person who has deserved it, from considerations arising entirely in other causes than can be found in him who ~~receives~~ the benefit, *Rom. iv. 6.*

4. Imputation in the Old Testament, is usually ~~vest~~ by the word *Hhaskab*; and in the New Testament by *Logigomai*, in its varied grammatical ~~ms.~~ It is used with respect to the Subjects of ~~,~~ and Righteousness. The Persons concerned Adam, and Christ, as Principals and Heads of ~~ankind.~~ Imputation, with respect to Adam, is ~~ally~~ termed Original sin. To which it is objected, as unjust in the Divine Being, to punish innocent offspring, for the guilt of the Parent; ~~and also cruel,~~ to deal with harmless Infants, as if ~~alt~~ Offenders; the objectors supposing, That it is ~~irrational and absurd,~~ it being impossible to make transfer of Guilt from one to another. It is therefore supposed to be both unscriptural and attended with dangerous consequences.

The important Subject of Man's Redemption; in other words, The Ruin of the World by the ~~st~~ Adam, and the Restoration of it by the second ~~lam,~~ have always, and ever will be, subjects of ~~licule~~ to unenlightened Reason. But is it not ~~e~~ highest reason to allow, That God should execute all his Works after the counsel of His own ~~ill?~~ His will is certainly influenced, in all its ~~itions,~~ by infinite goodness, love, and mercy; ~~d~~ being directed by infinite wisdom and fore-~~ht,~~ can reason suppose any other, Than that He will

earth, and therefore earthy; Christ is the Lord from heaven. 2nd. In their undertakings, and the effects thereof. With respect to duration, as public Representatives; Adam stood no longer the Representative of mankind than till he had sinned; but while he was reprieved from his sentence of death, in order to propagate a sinful mortal race like himself: The second Adam, as Mediator and Governor, began to administer the whole œconomy of Grace and Providence, as the principal Actor in the *Elohim*, as the whole history of the old Testament evidences. Upon this incarnation, which capacitated him for death, and a resurrection; having overcome death, and the devil, who till then had exercised the *power of it*, His august authority was exceedingly extended, and heaven and earth ever since have been His proper Domain. Notwithstanding this, His enemies are yet very far from being His footstool; but *in his own Times* they most certainly will be made such.

He now disposes, superintends, and brings about such events, whoever or whatever may be His agents and instruments, in heaven, earth, or hell, as will in the issue destroy the works of the devil—afford a glorious triumph over sin, death, and *hades*—restore the whole creation from its ruinous state—and to worlds, to us, visible or invisible exhibit the perfections and glorious attributes of Deity, now made manifest in Flesh, in such a splendid illustrious manner, as will mightily contribute unto the praise of the glory of His grace—promote and secure the holiness, happiness, and honour of human nature—dignifying it with an indissoluble union with Himself, diffusing His own glories throughout the whole, AS GOD IN HUMAN NATURE, or the mysterious Emmanuel.

As this grand Design necessarily involved a variety of circumstances in it; for which, in the  
nature

nature of things, it was impossible to find any thing answerable in the Headship of Adam; therefore, of course, the type and antitype must differ in many things: As,

1. Death, without a possibility of a Resurrection, was the penal sanction of the Adamic Law: The second Death, after a Resurrection, is the penal sanction of the Law of Faith. 2. The Adamic Law neither afforded promise nor prospect of pardon, if once transgressed; but left the offender neither help nor hope: The Gospel Œconomy brings sufficient help, and affords a broad basis for hope to build up desire and expectation upon, even to the highest degrees of holiness and happiness, here and hereafter. 3. The pardon of Adam's sin, both to himself and posterity, was imperfect; tho' his sin was so far forgiven as not to be punished hereafter, yet the threatened death, after a respite of nine hundred and thirty years, was executed upon himself: And all that time, he was a prisoner at large, with respect to his body. His posterity have hitherto, and still are, in the same case; with only two typical exceptions. 4. Temporal Death was not to be avoided; the second Death may. Therefore the gospel brings a complete pardon and an eternal salvation. 5. Adam's Offence, as we have observed above, put a period to his Œconomy; the Gospel Œconomy supposes many offences, but upon repentance towards God, and faith in our Lord Jesus Christ, completely pardons them all. From these considerations, you see the difference between the type and antitype. But farther,

The following observations may be very useful in our endeavours to understand this important passage. Keep your eye upon the text.

(1.) Throughout this passage, the One Offence always means the single sin of Adam. This is

termed *Transgression*, *ver. 14.* *Disobedience*, *ver. 19.*

(2) The many offences, (*ver. 16*) are the same with the abounding offence, *ver. 20.* Both mean all the sins of Mankind, as distinguished from the one offence of Adam. And here carefully observe the following antithesis.

1. The Offence of One is contrasted with the Righteousness of One, *ver. 18.*

2. One Man's Disobedience is contrasted with the Obedience of One, *ver. 19.*

3. The condemnation of all men, viz. unto death, is contrasted with the justification of life, viz. of all men, *ver. 18.*

4. The One man by whom sin entered into the world (*ver. 12*) is contrasted with the One man by whom grace, and the gift by grace, entered; *ver. 15.*

5. The many dead are the same many to whom the grace of God, and the gift by grace, hath abounded, *ibid.* And the many in both places mean all mankind.

6. Many made sinners is contrasted with many made righteous, *ver. 19.* Here, again, many is put for all. Farther observe,

7. By Adam, sin entered into the world; by Christ, grace entered and abounded.

8. Death entered through sin, but life through grace and righteousness.

9. Sin reigned, by One Offence, to condemnation; but grace reigned, through One Righteousness, to Justification, viz. from that condemnation.

10. Through the entrance of the Mosaic Law, sin hath abounded; but where sin abounded, grace hath much more abounded.

Justification and condemnation are here contrasted; but carefully observe, as above noticed, that there are two Justifications, but very different.

The

The Justification *of life*, (*ver. 18*) acquits mankind from condemnation for the sin of Adam ; that is, both infants and adults, with regard to *future sufferings*. But the Justification in *ver. 16*, directly refers to our many personal offences, and the pardon of them upon gospel terms : The former is absolute and unconditional ; but the latter is peculiar to believers, and to no others.

(3) The gift of Righteousness *received*, is very different from being *made* Righteous, *ver. 19*. Being made Righteous, is opposed to being made sinners, and only justifies us from Adam's imputed guilt. This imputation of guilt and of righteousness are unconditional and universal. And certain it is, that in what sense soever we are condemned for the sin of Adam, in the same sense we are acquitted from that condemnation, by the righteousness of Christ. Or in other words, in whatever sense we are absolutely made sinners by the one, we are as absolutely made righteous by the other. And though our nature be sinful that we derive from the one, this is counterbalanced by the abounding grace which we derive from the other ; and both are universally derived from these common Heads.

(4) For this abounding grace is given to all, like the Talents, for improvement. God's invariable rule is this—To give a stock like a capital ; he who improves it the best, in a way of duty, shall receive more abundantly, as a reward of grace, not of debt. For want of due improvement, so many, either like the Prodigal, waste it, or the wicked Servant, hide it, till God in justice takes away that which they had, and the dreadful issue is, that they die graceless.

(5) Before we proceed to give a few paraphrased notes upon the passage, we will premise as follows—1st. The universal corruption of both the  
minds

minds and morals of Jew and Gentile, the Apostle had laid open at large in the three first Chapters of this Epistle. 2nd. Not only in point of guilt, but also in the method of acceptance with God, he put them upon a level, and boldly asserted, "That there was no difference. This method of acceptance, 3rd. he asserts to be "Freely by grace, through the Redemption that is in Jesus." But then, 4th. this Jesus, he tells us, God hath set up a Propitiation through faith in His Blood. And that in consequence of this divine plan, God evidenced himself to be just, at the same time that He is the Justifier of him that believeth in Jesus. Now, where is *the fountain* from whence these universal torrents of vice and wickedness flow, that thus deluge the whole world? Where is *the origin* of that free grace, and method of Justification, by which God can justly pardon and save the guilty? These two grand and difficult questions the Apostle here professedly answers. This accounts, implicitly and expressly, for the origin of Evil, and points out its only infallible Remedy, prescribed by God Himself. Here both ancient and modern Sophists have been foiled; but to Moses, and St. Paul his Expofitor, we owe the important discovery.

Nevertheless, before we enter any farther upon the subject as explained by the Apostle—a subject, in which Revelation and the essential Doctrines of Christianity are so nearly concerned; it may be proper to consider what grounds the Apostle builds his Doctrine of Justification upon. See Rom. iii. 24, 25, 26. The Apostle here exhibits a golden chain of our Justification from *our own personal Guilt*, being preparatory to what we find on the subject under consideration concerning our Justification from the *imputed* guilt of Adam's sin. But I seldom reflect upon this passage without sensible  
 concern.

ncern. It excites in me very great and different notions ; such as compassion for the Deist—Joy and satisfaction in the Christian Believer. Here the Deist both confesses, that " All have sinned," and with hope believe to be " Justified freely by God's Grace." Thus far they go hand in hand, but not farther. Upon what does the Deist found his hope of Justification or Pardon? Upon God's free Grace only, but has no certain ground for his hope ; a *peradventure* is the sole foundation of his comfort. All God's Attributes are infinite ; this alone allows. If He be infinitely Good, He is infinitely Just and Holy. Does not Sin also Contaminate the Guilty Subject? If so, what ground can the divine Attributes have such to expect Mercy any more than Pardon? Allowing Christianity to be a cunningly devised Fable, the Christian, who did not devise it, is upon a level with the Deist, and has as good Grounds to hope for Pardon and Purity. But if the Gospel be the Wisdom of God, and the Power of God unto Salvation, unto every genuine Believer—if it discovers the *only way* of Salvation ; is the Deist then upon a level with the believing Christian? Where Deism halts, Christianity boldly advances in a path where Reason, without Revelation, in vain attempts to follow. St. Paul, a converted Deist.

Some sense, leaving the Principles of Deism behind, proceeds to inform the World by what mediums God has determined to Justify the sinner by his free Grace. He points us to the only channels in which this free Grace can find its way to save a guilty world. The grand medium or channel which comprehends all the rest is this, Through the Redemption that is in Jesus Christ." But by what method was this Redemption accomplished by Christ Jesus? he answers, " God hath sent him forth a Propitiation," or a *covering* for sin,

as the Mercy-Seat covered the ark. By means do the guilty receive the Benefit of Propitiation? "Through Faith in His Blood His blood alone being, the atoning Sacrifice and faith in his blood being the only means applying that atonement to the guilty conscience. Hence it is evident, that upon the Gospel of Christ's Propitiatory sacrifice, in which he shed his Blood, and Faith in that Blood, are essential parts of that Plan, and absolutely necessary to Salvation. If so, what shall we think of obstinate Unbelievers?

Upon this Plan, and no other, the Believer once guilty, can face the Judge with boldness and will stand *Justly* acquitted at that holy Tribunal, consistent with every Attribute in the Deity.

*Phil.* Glorious Plan indeed! But how can the guilty be *justly* acquitted, when Personal Guilt will be proved against the Person?

*Didas.* Because a Justifying Righteousness is provided by Deity itself; and Righteousness is declared or set forth for the remission of sins. On account of this Righteousness God is the Justifier of him that believeth in it, altogether consistent with his moral or essential Justice. 'Tis true, Moral Justice demands satisfaction for moral offences, but this satisfaction is made and accepted by Deity, in behalf of the sinner.

*Phil.* How or by what means?

*Didas.* He, against whom the offence was committed, who knew both its nature and extent, who had authority to fix what penalty he pleased and inflict that penalty where and as he pleased chose this gracious method, To Substitute his Son, when incarnated, in the room of a World; and, with his own Voluntary confession, transfer the guilt of that world upon him. Bec

1. It was an axiom with Deity, but the reason who can tell? namely, That without shedding of blood, sin *could not* be remitted. And notwithstanding the universality of the practice all the world over, yet Reason gives her suffrage to this axiom, "That the blood of Bulls or Brutes could not take away sin," for this plain reason, Because Mankind, who are the sinners, are a kind of Beings far superior to brutes. Therefore commutative Justice will not admit of such an unworthy and inferior Substitution.

2. Man, the offender, could not atone by his own blood for his own offences. The reason is, because, by a prior Appointment of God, the life of all Mankind, in one aggregate mass, was forfeited by the Rebellion of the first of the kind. For as that One Blood contained in it the blood of his Whole Posterity, the forfeiture of that one was the forfeiture of the whole. Hence in Adam all justly died; and to object against this appointment of the all-wise God, is to object against that infinite Wisdom which gave a seminal existence to all mankind in that One Blood, for the one is the natural consequence of the other.

Thus the *natural head* of mankind, and the whole *body*, are doomed to die for the Rebellion of that head. Now the Logos, or Jehovah-Elohim, being made Flesh, or incarnated,

3. His blood, and his alone, remained as the only sacrifice to take away sin. He is the Second Adam, and the *second head of mankind*, who are his Body. And it is in this Capacity as He is the *Head of Mankind*, that he is the Propitiation for the sins of the *whole of the world*, (1 Joh. ii. 2.) and His Atonement Accepted.

Now the world of Mankind, and every individual, consist of Soul and Body. The soul was the immediate offspring of Jehovah-Elohim. And  
who

who can doubt, but that He was the *mystical* Head of all the *souls* that he had created, and which were now all deposited in that One Blood of Adam, who was the natural Head of the whole Race, body and soul, and possess of a power to propagate both, as well as to destroy the Body by sin?

Though Jehovah-Elohim was the mystical Head of the Souls of all Mankind, who, so long as Adam continued obedient, (that union being natural and flowing from Creation) would of course continue; yet He was not the Head of the bodies of mankind, because the body of Adam, (the fountain of them all) was formed out of the Dust; which kind of body he was not yet possessed of.

The vital union between Elohim and Adam's Soul, as a fountain and representative of mankind, was dissolved by the sin of Adam. The consequences of this were, 1st. By the dissolution of this union, Mankind, with Adam, lost all vital union and headship with Jehovah-Elohim, as to the soul. 2nd. The Bodies of Mankind, when generated and born, must, as well as the body of Adam most certainly die in their respective ages and generations. Now the "Redemption which is in Jesus" implies a Reunion of both soul and body to this first mystical Head; of the souls of men by "Grace through faith in his blood," and of the bodies, by a Resurrection in consequence of his Resurrection. By both being reunited to him, the soul will be made partaker of the divine nature and the body be fashioned like unto His Glorious Body, and will thus "bear the Image of the heavenly" Adam. All this was foreseen and provided against by Him who worketh all things after the Counsel of his own Will, or according to his good Pleasure which he had purposed in Himself *Eph. i. 9, 10.*

*Phil.* And pray, what is that Work, the result of his Counsel and Purpose? *Dida*

*Didas.* It is this, to Reunite, Rehead, or gather together *In Christ*, once more, at the least All Mankind, both Souls and Bodies; Christ being the same Person with *Jehovah-Elohim*, now incarnated; the Promised Seed of the Woman, and by her termed "The MAN, the JEHOVAH," Gen. iv. 1.

*Phil.* But will this *Anakephalaiofashai*, or *Heading over again* of All Mankind, be entirely effected in this "Present Evil Age?" Gal. i. 4. Or in the "Ages to come?" Eph. ii. 7.

*Didas.* This Present Evil Age is, blessed be God, advancing fast towards its final Period. It was never God's Purpose to effect it in this present evil world, but in the "Œconomy or Dispensation of the Fulness of Times;" that is, "The Times of Restitution—the Times of Refreshing, or rather of Reanimation." These will be Christ's Own Times, but all included in the *Ages to come*. In these Ages, there will be Time enough to accomplish every Divine Purpose, Promise, and Prophecy; as is clearly, I hope, demonstrated below.

*Phil.* 1. If I then understand you right, that Divine Person in the Elohim was Constituted, at the Creation, the invisible Head of the soul of Adam and of his posterity in his loins. Sin cut off this head from this collective body of immortals; dissolved the Union; destroyed the divine Image in Adam; and thus put an end to his *Created* holiness and happiness together. 2. The divine Purpose was, to place Jehovah-Elohim once more as the Head of this Collective body; by Regeneration to Restore the Divine Image; and by increased degrees of holiness and happiness, communicated by the Holy Spirit out of His fulness, Raise from the Ruins of the Fall, this whole Collective Body, except the finally impenitent and unbelieving.

3. The

3. The same sin of Adam that severed the visible Head from the body of these Immortals brought temporal Death upon the bodies of the whole human Race, by depriving them of the use of the Tree of life as a natural means; which was both hastened and rendered much more painful by the influential Curse upon the Ground.
4. By an Act of Sovereign Pleasure, both the Soul and Body of Adam, like a fountain, contained the whole Posterity in himself. The *Guilt* of his sin, by the same Sovereign Act, being *imputed* to his Posterity, the Judge doomed the whole race to Death Judicially; the Justice of which sentence is to be the subject, I suppose, we are to examine.
5. As this one sin of Adam introduced both sin and death into the world, so to atone for it and deliver from Death, Emmanuel Himself, the Son of Man, must Die; and, as the Head of the Race, raise Himself and all mankind from the Dead absolutely; and in the *Dispensation of Fulness of Times*, advance the whole Body of the Church to Heaven, except the finally incorrigible unbelieving.

*Didas.* This is the sum of my meaning; which introduction, let us hasten to our subject follows.

## DIALOGUE VII.

*Our Justification from imputed Guilt, by an Imputation of Righteousness, Rom. v. 12.*

*Didascalos.* **L**ET us now attend to this infallible inspired Expofitor, and to what has been already said, add a few short Paraphrastical notes and observations upon the very interesting subject.

*Ver. 12. By one Man Sin entered into the world—* The world of Mankind. This man is exprefsly call'd *Adam*; (*ver. 14*) who consisted of flesh and spirit, or spirit and matter, vitally united, by the inimitable Art of God! These mutually influence each other by inexplicable laws. Of his *One blood*, all nations of men that are, or that ever existed, were made, as actually as Eve was, being feminally contained in that One Blood.

*Phil.* Methinks I here behold a double fountain, whose streams have spread the world over! a fountain of that blood that has circulated in every vein of Mankind; and conveyed in its crimson current the seeds of vice, that have deluged the world in every age and place, in which it has flowed!

*Didas.* Whoever reads this single proposition of the great Apostle with due attention, will not be at a loss to account for the origin of Moral Evil, the genuine spring of both spiritual and natural.

These bitter waters have naturally impregnated mankind with such bitter grape-juice, that only bitter or sower grapes have been produced from them all the world over. This is attested by histories of all ages and places.

*Phil.* From hence it appears, That sin is *natural* to man. "But if it be natural, is it not necessary?

And

And if it be necessary, how can it possibly *pable*?" For who can be justly blamed for they cannot possibly avoid?

*Didas.* Very true; the consequence is where it cannot possibly be avoided. But how can sin be *necessary*, seeing that, "Where sin abounds, Grace did *much more abound*?" Is not the Grace sufficient, yea more than sufficient to countervail which abounds more than sin? let the Tide of Grace flow ever so high, the Tide of the other sin will abundantly appear below it. This will abundantly appear below the true, by the first offence, sin found its way into the human heart, which has been its proper seat ever since, *Matth.* xv. 18, 19. Here Satan began an empire; and every unconverted man is subject or vassal, and continues such until conversion.

AND DEATH BY SIN. Here another illustrious Monarch is introduced into the scene. When Sin entered, and swayed his sceptre over man's hearts, having overturned that lovely Image set up in Adam by his Maker, in which the Maker, in a sense, beheld Himself, which was a dead, but a living Image, the divine spirit in it; but no sooner had Sin entered, than he overthrew the creating head from the created Body. You have heard above; and thus produced the first Death: The soul first felt the deadly blow, which the life divine was lost. Man now was excluded the favourable intercourse with his Maker, and divested of his royal robes, and thus fallen from his Head, Naked he flew to a bush, there by the foliage to cover his shame. What a poor subterfuge to hide in from an all-seeing Eye!

Adam, having lost his Dominion, both over himself and over the world, was succeeded by the various Sovereign Powers, all of which obtained a share of the Empire. 1st. *Satan*, who now commenced

of this world, and at length was Deified, and made its God. The *Apotheosis* was performed by the profaneness of men, who almost all the world over worshipped him, and still he is worshipped everywhere. 2nd. *Sin*: The empire of Sin is limited to rational beings; and therefore not so extensive as his contemporary Monarch, being limited to mankind. 3rd. *Death*: Death is a sovereign with Sin. They both were born together, as the text says: But though sin brought death into the world with him, yet death will conquer sin, for death is Christ's last Enemy; and, blessed be the Lord, he also, in due time, will conquer it. In the mean time, where is that human being who, by stratagem, can elude his dart, or his shield sufficient to resist it?

#### SO DEATH PASSED UPON ALL

Both the sentence passed, and the execution. Hence in Adam all die, infants not excepted. Such was the good pleasure of God! But death, however, is an appointment worthy of the wisdom, the effect of goodness and love, as the apostle will evidence, I hope, to your satisfac-

tion. It is a daily monitor—its language to every man is, "*Prepare to meet thy God!*" It is a sentinel set up in every house, of God's universal dominion against sin, and displeasure against sin. Like the voice of God, it daily cries, "In awe, and sin not." Like an index, it directs the gay and the ambitious to the house appointed for all living. It is a lesser evil sent to us for a greater; yea, it is the asylum of the afflicted; and puts an end to our woes, in order to transport us through the cyprus shades and its fragrant chambers, to a Palace in the skies. Thus our victorious captain will vanquish the King of Sin; and, in the end, turn our last enemy into a friend.

a friend, by stripping us of these mortal habiliments, in order that we may put on immortality, and possess eternal life.

**FOR THAT ALL HAVE SINNED,** Or were constituted sinners, *ver.* 19. The Apostle gives this as the Reason why Death passed upon or into all men. Now death being the Wages of sin, and to condemn the innocent is against both the law of nature and revelation; this is therefore one great point in the divine plan, viz. to constitute innocent persons, as dying infants, guilty for a Time, in order to deal with them as if actually guilty; although in future, those very persons shall be acquitted of that imputed guilt, by the imputation of a righteousness, which is no more their own personally, than the guilt was; but shall at once deliver them from all the consequences of that guilt, and reinstate them in circumstances much better through that imputed righteousness, than otherwise they would have ever possessed if such imputation had never took place.

But this imputation of guilt, and of righteousness to acquit from it, is not the peculiar case of Infants, but of the whole world of mankind, so far as it respects death, and a resurrection from it.

*Ver.* 13: **FOR UNTIL THE LAW, SIN WAS IN THE WORLD.** And the old world, particularly, so abounded in vice and oppression, that every Imagination of the thoughts of their hearts were only evil, and that continually: And after the flood they were very little better; both of them together including a space of 2513 years, from the Fall to the giving of the Law by Moses, according to the Hebrew Chronology, which see.

**BUT SIN IS NOT IMPUTED WHEN THERE IS NO LAW.** This is certain; for where there is no Law, there is no Transgression. Had we no law in England that made murder hanging,

hanging, no murderer in England could legally be hanged for that Crime; notwithstanding the crime is no less against God and civil society. In like manner, notwithstanding the multitude and magnitude of the crimes of the Antediluvians, Sodomites, &c. which fully demonstrated, that "Sin was in the world;" yet, 1st. they did not and we do not die for personal sins. Had not water drowned the old world, nor fire burnt the Sodomites to death, they would most certainly have died as well as other men. Their extra crimes brought extra punishment, shortened their lives, and made their deaths more terrible; notwithstanding, if they had not been such atrocious offenders, nor suffered such exemplary punishment, in a course of nature they would still have died, as we do, as the next verse informs us. and. After Adam had broken his law, there never was another law given that threatened death to the transgressor, so as that the transgressor would have escaped death, if he had not transgressed. Sin, or not sin, since the days of Adam, every one must die, or escape by miracle. From all which, it is as clear as the day, that the people of the old world, &c. did not die for their own personal sins, but for the sin of Adam, which was the point to be proved.

*Phil.* The law given to Adam must have been peculiar to himself as his own circumstances were peculiar, being adapted unto those circumstances, I suppose.

*Didas.* Very right. Now Adam's Body was conditionally immortal, but so have none ever been since. The condition was, to abstain from the forbidden fruit, by which he would maintain his natural Right to the fruit of the Tree of Life, and of course never die. Therefore he had a possibility for a happy immortality, without dying and rising again. None in the world ever had this but himself, but by miracle.

Ver. 24.

*Jer.* 14. NEVERTHELESS DEATH REIGNED FROM ADAM TO MOSES. All which time *sin was in the world*, although not such sin as brought mortality into the world, for that was brought in before with Adam's sin. Therefore Death reigned all that time over all, Enoch excepted :

EVEN OVER THEM THAT HAD NOT SINNED. Namely, against such a law as had mortality for its Penalty. Sinned they had, and enormous sins reigned in the world all the time. Now these that had not sinned, were, 1<sup>st</sup>. Infants, who never had personally sinned in any sense. and. Adults, who, though they had sinned, yet not at all after the similitude of Adam's sin, viz. the transgressing a positive law in a state of trial for immortality without dying,—a law which had mortality for its penalty ; a case peculiar to Adam, as the natural and federal head of Mankind.

*Phil.* All this seems plain, and infallibly proves the Apostle's doctrine; namely, That sin entered into the world by Adam, and death by his sin only. An affecting truth indeed ! For one offence of one Man, a World of men must die ! But if one sin deserved such sufferings, what sufferings must the sins of all mankind deserve ?

*Didas.* My dear Phil. must carefully observe, that as the loss of the divine image, mortality, and death, were the direct consequences of Adam's offence only ; but grace here, and a Resurrection hereafter, as infallibly secured to all men by Christ ; so the second death, from the beginning, must have been the certain penalty annexed to personal sin in all finally impenitent and obstinate unbelievers, whoever or wherever, when favoured with a sufficiently clear Revelation. But of this, He only is able to judge, who is the Judge of all the earth.

*Phil.*

*Phil.* But if by one man's sin, sin entered into, deluged the world of mankind; and death, by same sin, gained an universal empire; and that men Reputedly sinned in *him*, as the Apostle rted, (*ver.* 12) and proved, (*ver.* 13, 14) how uch a procedure consistent with that strict justice, such as the divine nature admits of no deviation from?

*Didas.* Beside what has been already said upon subject, the Apostle, still more clearly to account for it, and untie this gordian knot in divinity, lays open the divine OEconomy from its foundations; and exhibits, in the clearest terms, Adam and Christ as two Universal Heads of Mankind; and, in some respects, type and antitype. He shews wherein they agree, and wherein they differ, we have noticed above.

In order to this, he terms Adam, expressly, *a* FIGURE (Type, Gr.) OF HIM THAT WAS TO COME: That is, that was to come according to the Purpose of Him who worketh all things after the counsel of His own Will, *1 Cor.* i. 2. This was a purpose "which He purposed in Christ Jesus our Lord." This divine purpose was first discovered in a glorious Oracle, prophetic of the sum of both redemption and providence, *Gen.* iii. 15.

Now these two heads of Mankind in some things differ, with respect to their several connexions to the body; in others, they exactly agree as type and antitype. But observe, in both respects, the advantage is always in favour of mankind by the antitype. This demonstrably proves, that the whole Plan is worthy of that GOD who formed it, the truth of which will appear below.

The Apostle begins to state the superexcellency of Christ's part of this astonishing plan, in

*Ver.* 15. BUT NOT AS THE OFFENCE,

**SO ALSO IS THE FREE GIFT.** For there is a wide difference between them in favour of Mankind. The closer the subject is studied, and the clearer it is understood, this happy difference will appear, the plainer, and afford the more satisfaction to the pious enquirer after truth.

**FOR IF THROUGH THE OFFENCE OF ONE MANY BE DEAD.** *Many* must here mean all mankind dead! because cut off from that mystical head, from which alone it could have derived spiritual life and nourishment. Holiness, derived by creation, was lost by the loss of the image of God. This was mystical and spiritual death. As to the body, naturally mortal, Adam debarred from eating of the tree of life, Adam communicated mortality to all his posterity, which, for his offence, was confirmed by the divine decree, "Dust thou art, and unto dust thou shalt return." Otherwise, had God so pleased, the posterity of Adam, by eating of the tree of life, might have never died. But, then, it would have been at best a mixed life of good and evil, and infinitely short of that holiness and happiness introduced by the Gospel.

**MUCH MORE THE GRACE OF GOD.** Not only gracious favour, but the grace which was given us in Christ Jesus *before the times of the ages, 2 Tim. i. 9.* Of which Grace Christ is full, *Joh. i. 14.* because it pleased the Father, that in Him all fulness should dwell, on purpose that out of his fulness, as from a fountain, we all might receive Grace for Grace, *Ib. ver. 16.*

Now this grace is the very essence of spiritual and divine life, and is opposed to spiritual death: It is that which alone can quicken the soul, and reinstate us in the divine moral image of God. It is the Seed of God, (*1 Joh. iii. 9.*) which, if it abide and grow within us, will produce both gospel holiness

liness and happiness, almost infinitely superior to the Adamical state. The Apostle in this verse, beginning to treat of our Recovery by Christ the second Adam, mentions this grace in the first place, and before any other benefit; being, indeed, one of the greatest blessings, and that, which is most necessary for fallen man. The next, and the greatest of all, is the Crown of all, viz.

**THE GIFT BY GRACE.** "For eternal life is the Gift of God, by Jesus Christ our Lord," *Chap. 3. 23.* This Gift is twice termed the Free Gift, *ver. 15, 16.* Free indeed! free for all, and actually, *ver. 15,* sounds unto all! But my dear Phil. will rejoice to observe, that both the Grace of God, and the Gift by Grace, flow unto us by that **ONE MAN, JESUS CHRIST.** Here the antitype that was to come, (*ver. 14.*) is expressly named. This was the person in the *Elohim*, in whose spiritual image and bodily likeness, proleptically considered, man was originally made: The Seed promised (*Gen. 3. 15.*) to come, and bruise the Head of the serpent.

But it will exhilarate the spirits, and greatly rejoice the heart of my friend, to observe, that both the Grace of God, and the Gift by Grace, with a **MUCH MORE HATH ABOUNDED UNTO MANY.** That is, the same *many* who were dead, as is evident from the antithesis in the former part of the verse, namely, unto all.

*Phil.* From hence it is plain, that how many ever were dead, the grace of God, and the Gift by Grace, have much more abounded unto the very me *many*: So the *many dead* have no reason to complain!

*Didas.* Very true. On the contrary. They have much in their favour.

*Phil.* But my dear *Didas.* pray what does that *much more* refer to?

*Didas.*

*Didas.* Not to the number of persons ; for in both cases, it is *many*. But this emphatical *much more* refers to the ground of the Apostle's comparison to the subject. By the fall of the first Adam, he himself, and all his posterity *in him*, lost that Image of God in which he was created ; and by this, he lost all, both created holiness, happiness, and also the never-ending duration of them. Now here, to our unspeakable comfort, the Apostle informs us, that the Grace of God, and the Gift of eternal Life, much more abound unto the many that be dead, so as to enhance greatly both the holiness and happiness of the same many, and to secure the duration of them : And that the Grace of God, and the gift of eternal Life, are *free—free to all*, without personal merit ; and *free for the many* that were *dead*—Truths hereafter to be infallibly attested.

*Phil.* If I understand you right, in this comparison between the offence and the effects of it, upon the many ; and the grace of God, and the free gift by grace bestowed upon the same many ; it appears evident, that mankind, so far from having any reason to complain of that divine œconomy by which He so planted them in the first Adam as both in him to sin and suffer, that, on the contrary, their situation in the second Adam is vastly more eligible, not only with regard to the degree of both grace and happiness, which by Christ have *much more* abounded, but also, as to the security of their continuance.

*Didas.* You take me right. But farther observe, both our created holiness, happiness, and the duration of them, were all embarked in Adam's vessel ; how he was shipwrecked, and our *all* sunk with him, or dashed to pieces, you very well know. The case is now quite different, as both our persons and treasures are put into the hands of

glorious a second Adam, being the Lord from heaven, our Head and Mediator, and all safe.

In him we have a fulness of grace—by him, a liberal out-pouring of the holy spirit for asking or—a divine Intercessor, possess of all authority both in heaven and earth—means of grace, or ordinances divinely instituted—In one word, though in a sense like Adam, we are on our probation, according to the Terms of this new economy, yet we are candidates for future happiness, such as are sure to succeed, if we do but give all diligence to make our calling and election sure.

*Ver.* 16. **AND NOT AS IT WAS BY ONE THAT SINNED, SO IS THE GIFT:** In this verse, we have a second very material difference between the two divine Constitutions; (more especially with regard to the number of offences) and their effects in both cases.

**FOR THE JUDGMENT WAS BY ONE OFFENCE) UNTO CONDEMNATION.** The sentence passed upon Adam, (*Gen.* iii: 16; 19) and all mankind in him, condemned the whole to a state of suffering for his One sin. But note well, That there is not the least or most distant intimation of sufferings *after Death*, in that whole sentence. There are two special reasons for this; 1st. Adam had obtained pardon before, as to his soul. This was upon his believing the Gospel when preached in his hearing, (*Act.* 15) as we have observed above. 2nd. It was never intended, by the Father of the spirits of all flesh, to consign one soul to future sufferings for the sin of Adam. All the sufferings mentioned in the whole sentence, are principally salutary, and curatively intended. They all work together for good to them that love God, even death itself. And where it is otherwise, it is the fault of the sufferer, not of the institution.

*Phil.* Dreadful indeed, must those diseases be, that

that required so painful a regimen in their cure. If one offence introduced such a world of woe, what shall we say to the innumerable offences of mankind collectively considered?

*Didas.* What shall we say? Let us hear what the Apostle says—**THE FREE GIFT IS FOR MANY OFFENCES UNTO JUSTIFICATION.** For the free gift, is a gift of forgiveness, for many offences of mankind. Hence nothing but final unbelief, and rejecting Christ and his salvation, can possibly prevent universal salvation to all mankind.

For the many offences, opposed to the one offence, must of necessity include all that the offence affected; and the free gift extends to justification of All those who have been guilty of those many offences; for unto all such, the gift of God, and the gift by grace, abound.

*Phd.* From the above account, it seems to follow, 1<sup>st</sup>. That not one will be finally damned for Adam's sin only: and, 2<sup>d</sup>. Nor yet their own many offences against the Law. That unbelief is the only sin that binds all sins upon the conscience, as being the great damning sin of the Gospel; and that unbelief, shewn of wilful obstinacy against sufficient evidence of conviction; as it rejects the only means of salvation by Jesus Christ.

*Didas.* True. This will be more plain after, by what follows.

*Cor.* 17. For if by ONE man's offence, I reigned by ONE. If such was the good pleasure of God, that for one offence of one man, we should obtain an universal Dominion—if, to denote His hot displeasure against sin, and to deter sinners from committing it, He permitted an afflicting Tyrant to dethrone the monarch, level him with the beggar—in a moment to re-

infant from the weeping mother's breast—and wife and husband from each others arms—to burn one world of people, and burn another, &c.

such more they which Receive Abundance of grace, and of the Gift of Righteousness. Personally we grace out of the fulness of Christ to sanctify them, and by holiness qualify them for heaven; of the gift of righteousness freely imputed unto us, for their justification and title to future life. Without doubt, all such

all reign in life (eternal) by ONE, Jesus Christ. This is the proper end of Man's existence. An eternal life by Adam was forfeited; by One, Jesus Christ, an infinitely superior life shall be restored. This life begins in grace, and will be consummated in glory. We may very naturally observe, That as far as Emmanuel exceeded the earthly Adam in personal glory, so far the restored exceed the forfeited life in glory also.

In the three last verses the Apostle shewed the difference, in the two next he shews the exact agreement between the type and antitype; respecting the offence of the one, and the obedience of the other; and their different effects upon all mankind. Let us parallel this beautiful antithesis, 18.

<p>Therefore, as by the          offence of one judgment          came upon all men to          condemnation;</p>	<p>Even so by the righteousness of one the free          gift came upon all men          unto justification of life.</p>
---	--

The offence is opposed to righteousness, as sin is to grace.

Judgment is opposed to the free gift, as all are, to all men.

Condemnation is opposed to justification of life. You may please to observe farther, that condemnation

demnation here means that sentence past upon Adam, in which his posterity were included, "Unto dust thou shalt return," as appears by justification of life being opposed unto it. The righteousness of One, must mean our Saviour being *obedient unto death*; without which, there could have been no resurrection.

Millions of infants die, but not for sins committed by themselves, no; but in virtue of this judgment to condemnation. Now as dying infants are, too plain to be denied, included in the judgment upon all men; by a parity of reason, they are included in the free gift, or in the justification of life, and consequently will rise again. *Imputed* guilt condemns them—*Imputed* righteousness will justify them. *Imputed* guilt doomed the whole world to death—*Imputed* righteousness will raise the whole world to life again, both Infants and others.

*Phil.* And seeing that this is so undeniably the truth, upon what basis does this astonishing building stand?

*Didas.* Upon the important antithesis in the next verse. Let us again parallel them, *ver.* 19.

For as by one man's disobedience many were made sinners;

So by the obedience of one shall many be made righteous.

1. You may here see, that one man's *disobedience* is contrasted with the *obedience* of one, just as one is to one.

2. To be *made sinners* is opposed to be *made righteous*.

3. That *many* is opposed to *many*; and must in every respect, mean the same persons, and the same number.

Please farther to observe, that to be *made* or constituted *sinners*, is to have sin *imputed* to them

Thi

is was done by the wise counsel of God, in order  
 ly to treat them *as such*. For it is no injustice  
 condemn the guilty to suffer the penalty annex-  
 o the law he has broken ; the suffering being  
 portioned to the offence. The many, here you  
 were all constituted sinners, or guilty, and the  
 y must mean all mankind, because all mankind

Again, to keep the opposition consistent, to  
 made or constituted *righteous*, is to have righte-  
 ness *imputed* unto them, in order to treat them  
 such. Now nothing can possibly make a person  
 hteous, but an acceptable obedience to the law.  
 erefore the obedience of the *One*, must be *im-*  
 ed to the *many*, in order to *make them righteous*  
*imputation*, which certainly is the case before

*Phil.* If I rightly apprehend you, in the very  
 se in which the Many were constituted, and so  
 puted sinners by the disobedience of Adam, in  
 very self-same sense the *Many* are constituted  
 l so Reputed righteous, by the obedience of  
 rist ; that is, both by *imputation*. Thus Adam  
 d Christ were type and antitype exactly. And  
 t in both verses, viz. 18th. and 19th. both our  
 rsonal Sins and Obedience are quite out of the  
 ession, i. e. both personal merit and demerit.

*Didas.* That is my meaning to a tittle, and I  
 pe St. Paul's also. This two-fold imputation  
 lds good universally with respect to a state of  
 ortality, and a resurrection. But present per-  
 al holiness, and future happiness, are no more  
 cluded here, than our own merit or demerit are.  
 e former is the entire effect of the Adamic eco-  
 my ; the latter as entirely belongs to the gospel  
 dispensation. The Apostle adds,

Moreover, the Law entered, both into the world,  
 d into the grand Plan of our Redemption. " It  
 as added (to the first Law of Adam) because of

N . . . Transgression :

"Transgression;" for from Adam to Moses, Sin was in the world; but by the law only is the knowledge of sin; for when it is brought home to the conscience, sin will appear in its own proper colour which are "exceeding sinful." God, therefore, in His wisdom, *added* the ten commandments to Moses on Mount Sinai, to the one commandment delivered in Paradise, *That the OFFENCE might ABOUND.* That is, that the first offence committed by Adam, might, as in a glass, be seen to abound in his sinful posterity, as branches from one root, or as streams from a fountain. For the offence here is taken collectively for the many offences, (*ver. 16.*) as the word Sin is below. This collective sense of the words *offence* and *Sin* in this place, is very natural and proper. For in the 18th. and 19th. verses, and elsewhere in this passage, the Apostle had considered all mankind as one grand aggregate in no less than four different points of light, as is very easy to be observed. It is true, the law neither multiplied offenders nor offences, but it discovered and detected both. It shews the malignancy of Sin, and the danger to the Sinner; and therefore is an excellent Schoolmaster to document us, and bring us to Christ where we may find all the treasures of divine wisdom and saving knowledge deposited: And among others, one of the greatest, and most glorious of all Revealed truths, viz.

**WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND,** Both over the One Offence of Adam, and the Many Offences of his posterity: But my dear Phil. must here very carefully Observe, that the One Offence is limited to Adam's transgressing his One command—That the Many Offences are limited to his posterity transgressing the Law that entered; that the Offence might Abound; that is, the ten commandments of Moses.

*Phil.* Very well; to me it is quite plain so far. And what then?

*Didas.* Why, that also there is another *Law*, which is **THE LAW OF FAITH**, *Rom.* iii. 27. Now sins against this law are not included in the Apostle's blessed declaration, that where sin abounded, grace did much more abound, however boundless abounding grace may be over the One Offence, and the many offences of Adam and his guilty posterity. This abounding grace falls short, and in its utmost limits, so far as I yet can find, will never extend so far as to reach out a pardon to the final transgressor of the "Law of Faith." According to this law, "He that believeth not, is condemned already;" let his case or character in other respects; be whatever it may—the best or the worst. Yea, farther, "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." See *Joh.* iii. 18, 36. It has been observed above, that so soon as Adam had sinned, for any thing that he knew to the contrary, his case was both helpless and hopeless; and this seems to me to be the case here with unbelievers.

But with respect to our former subject, such was the exuberant goodness of God, That in Christ Jesus, a most perfect and adequate remedy was provided for both the One offence of Adam, and the many offences of all his posterity. This glorious abounding Grace, is more than sufficient to remove all the sin, guilt, and misery, of mankind. On the one hand, it absolutely takes away the guilt, and removes the miserable consequences of it, by the "Grace of God, and the gift of eternal life," after the resurrection: And on the other hand, proposes, for our acceptance, a full pardon for our own personal offences—a gracious acceptance with God, and an adoption into his family—together with such a supply of the spirit of grace, as is abundantly

abundantly sufficient to purify our hearts, and fill us with all those divine graces that will qualify us for the future Paradise of God. Here the broken heart may find a healing Balm—the guilty conscience, pardon and peace—a rest for the soul, such as earth affords none—and all freely without money or price.

The last verse of the chapter sums up the subject relating to these two powerful Sovereigns, SIN and GRACE; let us contrast them and their effects together, *ver. 21.*

That as Sin hath reigned unto Death,	Even so might Grace reign thro' righteousness unto eternal life, by Je- sus Christ our Lord.
---	---

1. The contrast is between SIN and GRACE.

2. Between Death and Eternal Life.

3. Grace, that sovereign Queen of Heaven, is obliged to employ two mediums; in order to gain her Conquest; 1st. Righteousness,—2nd. Jesus Christ. When sin is conquered, grace succeeds in the conquered domain; and not only gains the conquest by means of, but replenishes her whole empire with Righteousness. Jesus Christ our Lord is not only the sovereign of Grace, having enthroned her, and invested her with all her authority; being Himself the grand fountain of all authority; but he was here contrasted with Adam so long as the contest lasted; as appears through the whole passage; but now that Grace hath abolished the two empires of sin and death. Adam no longer appears in the field of action; but being himself subdued by grace, is become replenished with righteousness; while Jesus Christ our Lord will, in due time, for the ages of ages, possess that dominion which Adam lost so soon. Even so, *Amen*, LORD JESUS.

DIALOGUE

## DIALOGUE VIII.

*Philotheos.* **W**ILL my dear *Didas*. indulge me with an opportunity to make a few remarks, &c. upon the above very interesting subjects ?

*Didas.* With the utmost freedom ; and shall be glad of a little relaxation, as too constant and intense thought is apt to relax the animal fibres, and exhaust or depress the spirits.

*Phil.* 1st. Suppose Adam had never sinned, would not himself, and mankind in him, have been eternally happy, though, perhaps, in a very small degree ? Seeing that we fell in him when he fell, should not we have stood with him had he stood ? and. When the promise was made, and he believed in the Seed promised, suppose he had immediately died, would his body have ever been raised ? If it would, did not the bruising the head of the serpent imply the resurrection from the dead, as the bruising the heel of the Seed implied the death of the head or principal of that seed ? If Christ had never risen, neither would Adam or mankind.

3rd. Had Adam stood and we in him, there would have been no abounding grace, or abounding offence, because no other law would have been added. In that case, would the primitive Earth and Paradise have continued the everlasting abode of mankind ? If so, was not that primitive state far short of what the gospel promises, and that we now expect ? And therefore, upon the whole, was not the permission of the fall a blessing to mankind ; seeing that abounding grace will put an end to the empire of sin and death, and restore and advance us greatly in the scale of happy beings ? But,

In the mean time, what an extensive empire did sin erect ! By one offence of one man, it invaded

the world of mankind! Quickly did it set up a splendid Throne, and establish an empire all over the inhabited earth. With a tyrannical sway, it maintained its dominion from Adam to Moses. The addition of his law greatly strengthened the power of the monster, and rendered him more formidable by arming him with as many instruments of vengeance as there were curses in that law. Under every dispensation, he has established a dominion as wide as the world, and, hitherto, as lasting. What multitudes are there of his wretched Vassals, who labour night and day to secure and extend his empire; at the hazard of their souls, and the ruin of others!

But, however long or secure he seems to sit upon his Throne, at best he is but an usurper, and the supreme Governor of the World is levying war against him. As the Judge of the world, he has already passed a sentence upon him, the execution of which he can neither avoid nor survive—*He has condemned Sin in the Flesh.* Let every christian rejoice, and daily pray for the time of its execution. But,

Behold! the King of terrors comes! Sin opened the Door, and another Monster found his way into all this lower Creation—"Death reigned from Adam to Moses," and subdued the Antediluvian constitutions at length, though after a fight with some of near a thousand years together! He never met with his match till Christ engaged him. He even struck his sting into the heart of Emmanuel, which brought him into the grave a few hours! But as he descended, he fell, shouting, "O Death, I will be thy plague! O Grave, I will be thy destruction!" Ages will yet revolve, before the Saint, leaving his prison, will triumphant rise, and echo back Emmanuel's shout, "O Death, where is thy sting? O Grave, where is thy victory?"

He

He possesses a more extensive dominion than sin. He passes through the world in a thousand different and often most dreadful forms ! He pervades every element ; and lodges a while in every animal, vegetable, and mineral—Hides himself in our food and physic—Diffuses his poison throughout our constitutions in the shape of the high-seasoned delicious dainties we daily devour ; and swims in the sparkling glass and wide-spread bowl, deceiving us with a fillip to our wasting spirits, which we interpret a fresh supply :—Thus the Sot drinks in death ; and, without repentance, damnation, with it. He pervades nature, and almost has her at his control. He often rolls in the rattling thunder—Sits upon the pointed shafts of lightning—Flies in the whirlwind's furious blasts—Floats upon the tempestuous billow—Sinks the tossed vessel in shoals, or dashes its yielding bottom or sides against the unrelenting rock, and gathers his spoils out of the deep, or finds them hid among the rocks, or rolled upon the sands.

Dire diseases float in the air, wafted by every breeze from house to house, and kingdom to kingdom, which we imbibe with our breath, while death flies about on the wings of the wind ! All these, and a thousand others, are the deadly artillery of this murdering monster ! Time would fail to take an inventory of the stores deposited through the magazines of earth, air, and ocean, which this King of Terrors employs to enlarge the borders, and people his realms. But alas ! Have not mankind put invention to the rack to supply him with weapons of cruelty, the faster to murder one another ? How many sons of *Vulcan* dig in the mines, or fouch at the forge, to form the malleable metal into brandishing swords, glittering firelocks, or pointed bayonets—The cannon, mortar, &c. &c. fixed on the rampart, or floating in ships  
of

of war, fire-ships, &c. like so many floating hells, laden frequently with these and such-like weapons as these, calculated on purpose to shorten the lives of those dying mortals who could not live long without them! Thus is the divine decree fulfilled, "Dust thou art, and unto dust shalt thou return."

But this is not all. The human species are not the only morsels daily devoured by this voracious monster. His Empire, like Adam's, extends into earth, air, and ocean; from all which, he every moment collects his income, and yet forever cries, *give, give.*

The beasts of the field, the fowls of the air, the fishes of the sea, and the innumerable tribes of insects, all fall a prey, in quick succession! The vegetable world feels the fury of his attacks. The spiral grass, the verdant foliage, the blooming flower, the luscious fruit-bearing tree, &c. &c. fade, fall, and perish, whether buried in living bodies, or the sepulchre of mother earth. Not to mention the innumerable *animalculæ* that in countless millions feast on our herbage, foliage, fruits, and flowers—float in the air, or scud in the water, less than the mote in the sun, yet all replete with animated life! These, for a season, sport and feed themselves at the expence of the lives of others; and, in their turn, many of them submit to the same unnatural fate! We live by death, and die to give place to others, in swift succession! O death! there is nothing so minute as to escape thy notice—nothing so hard or durable but must yield to thy power.

But shall he forever thus tyrannise? Shall his reign have no end? Yes, blessed be God, yes; the Decree is gone forth, and *death itself* shall die. The enemy is already virtually abolished—overcome—condemned.—The sentence passed upon him, and the promise to the new *rising* world is,  
"There

There shall be no more death," *Rev.* xxi. 4.  
 Death shall be swallowed up in victory," *1 Cor.*  
 v. 54. Lose his dominion, and perish for ever  
 the lake of Fire, *Rev.* xx. 14.

The mighty God—the Father of the future age  
 the Prince of peace—Emmanuel—the glorious  
 Son of man—Son of God, unto whom the King-  
 dom and Dominion under the whole Heaven shall  
 be given—He has set up a rival and competitor  
 to an universal and never-ending Kingdom—  
 GRACE shall REIGN over Sin—over Death—  
 utterly abolish and destroy them—But of her king-  
 dom there shall be no end! Grace shall reign  
 through righteousness unto eternal life, by Jesus  
 Christ our Lord; in whom it pleased the Father  
 that all fulness should dwell; in whom it was given  
 to us before the times of the constituted ages began.  
 This is the Grace of God that bringeth salvation  
 unto all men, (*Tit.* iii. 18. *Gr.*) by which grace  
 alone we are saved. Unerring Wisdom drew the  
 Plan of her Government—Divine Philanthropy  
 and Goodness are the Pillars of her Throne,  
 which is established for perpetuity.

This divine Monarchy was set up on purpose to  
 overthrow *effectually* every malignant effect of the  
 Old Offence—To dignify mankind, by exalting  
 our nature into an *indissoluble* union with Emma-  
 nuel; by which Grace plants its principles, and  
 extends its influences so powerfully in human na-  
 ture, as to counteract our passions, mortify our  
 corruptions, and purify our hearts, by so filling  
 them with divine love and humility, as to render  
 ourselves and our services an acceptable sacrifice  
 to God, through Jesus Christ our Lord.

This Restored Life, unto all who receive and  
 improve the abundance of Grace and the gift of  
 righteousness, it may be rationally supposed, in  
 any judgment, will be almost infinitely superior, in  
 every

every respect, to that life which we lost in /

My dear Didas. after so long an inter-  
please to inform me of your Judgment &  
supposition.

*Didas.* My Judgment is, that it is nei-  
thral nor unscriptural. At the Times of the  
storation of all Things, the whole will be  
improved and changed for the better, as to  
due proportion one thing with another. Be-  
state of mankind, and of the world itself, up  
Gospel-Plan, will be improved beyond a  
present conceptions. The dignity of the  
of the second Adam, our great Restorer,  
that of the first, sufficiently argues the supe-  
dignity and more exalted state of happiness  
lower world, in its Restored, above its pri-  
condition. Every member of Christ's m-  
body, composing the bride, the Lamb's Wife  
possess a Glory suitable to the unparalleled  
and honour of such a Head—such a Hu-  
This head, this husband, being Emmanuel  
God invested with human nature; flesh of our  
bone of our bone, all those glorious bea-  
which Deity will diffuse through human na-  
his proper person, will, no doubt, be com-  
municated to every member in due degrees, and ac-  
cording to the rank or station such members will  
in the body. Exalted bliss! "I in them, and  
in Me." Experience in the ages of ages, &c  
can explain it! *Joh. xvii. 23.*

*Phil.* Will not the brute animals, at the  
of the Restitution, be partakers also in the  
then to be Revealed?

*Didas.* The Times of the Restitution see  
indicate more periods than one. And very  
bably, the Restitution itself will be gradu-  
different times, progressively advancing from  
to greater degrees of happiness, and to greater

until we arrive at the summit of Perfection, if that be ever attained. But if the brute part of the creation were not to participate in it, how can it be said to be the Restitution of *all things*, seeing that they possess so great a part in it?

Again. If a curse took place upon the ground, and consequently upon its produce, purely for the sake of the sin of Adam; may we not most certainly expect, that both that curse, and all its baneful effects, will, in time, not only be totally removed, but that every subject affected by it, will be farther advanced in the scale of beings, and happiness, than they were before that curse took place? Is not the merit of Christ, resulting from the dignity of his person, the perfection of his Obedience, and the greatness of his sufferings, sufficient to procure more and greater degrees of happiness for the whole accursed world, than the malignancy of Adam's sin could deprive it of? If such was the exuberancy of Creating love, as to make so glorious a world, and replenish it so richly, may we not justly expect, the divine nature being still the same, that Redeeming love will go far beyond the bounds of the first creation, when He comes to make all things new? If God was pleased to plant such a Paradise for a creature formed out of the dust; and to replenish it, and the world without it, in such a rich and resplendent manner, especially as He foresaw the fall and the consequent curse upon it; what can be thought too glorious for His only beloved Son, the appointed Heir of all Things, in their Restored state? It appears to me highly rational to think, that every animated Being, or that exists in the present evil age, will exist in a much greater degree of perfection in the ages to come, than ever they did at the first creation.

Were not all the creatures that inhabit the three  
Elements,

Elements, the subjects of Adam's Kingdom the Heir of all things, by the fall, lose number of his domestic subjects, and beautiful scale of beings, by annihilating Is it not more consentaneous to the divine and goodness, to suppose, that he will rath them? Were they not all, according to t pective kinds, capacities, powers, and u only *good* by creation, but, no doubt, the i instruments to be subservient to many be poses, if man had maintained is original st And though the fall, for a season, defeat purposes, why may we not judge, that w things are restored, these also will, both to situation, and to better ends and uses, in state of things?

These have long groaned in pain under ferings and curse of fallen nature ; can seriously doubt, whether they will ever pa the blessings of nature Restored? Why w originally made *very good*, and endowed v keenest appetites and sensations ; and some with astonishing capacities, not much in human ; if they were all to be annihilated were these *very good* creatures, faultless blamable, to be plunged into all the mi the fall ; involved in a curse they never de and suffer its ills, though perfectly innocent often are they wantonly abused, and trea unrelenting cruelty, by their tyrannic mast that without any pity or reward ; but gro most wretched life, and that often from ness of their treatment ? Is there a God tender mercies are over all his works ? not these very creatures, so grand and c their forms and textures, the workmanship. But in what part of life do these tender appear, unless it be by shortening them, at

aising them out of their distress? If they will never be recompensed, wherein shall we trace the footsteps of those tender mercies through the whole of their existence?

*Phil.* As the annihilation of beings, ever pos-  
 sess of vitality, was never an Article of my creed;  
 so I leave it to Manichean principles to account  
 for the cruel sufferings of such innocent creatures,  
 without the least possibility of either recompense,  
 or restitution to a better state. I may be mistaken,  
 but I ingenuously confess, it appears to me, that  
 the greatest advantages will result in the issue, not  
 only to the far greatest part of mankind, but to the  
 whole world in general, from the complete execu-  
 tion of the Gospel Plan.

*Didas.* Who that understands it, can once call  
 that in question? He that runs may read in every  
 prophecy, promise, and type, the transcendancy  
 of the New and Restored state of Things, under the  
 conduct of the Son of God, above that of the Ada-  
 mical, under which to this day the whole Creation  
 groans, *Rom. viii. 19, 26.*

*Phil.* I begin to perceive, that it is not either  
 to this present evil world, (*Gal. i. 4.*) or to the  
 present conduct of a governing Providence, that  
 we are to look for that light by which alone to  
 form a right Judgment of things, in general.

*Didas.* That is most certainly true. Can any  
 man of reason suppose, that the present state of  
 Things are such as God created them? Or that  
 the present Governing Providence is, for the most  
 part, any other than the government of a world of  
 Rebels under the displeasure of the Governor?  
 Where are those Histories that prove the contrary  
 in past ages? Where is the Kingdom existing, or  
 what part of the Globe can furnish an instance to  
 the contrary? Facts are stubborn things, and do  
 not they plead in favour of the above remarks?

It is to futurity, that we are to look for a happy state of the world, and of mankind in it. Now, *Satan*, the Prince of this world reigns—Sin, his own son, and of the same nature with himself, holds the sceptre all the world over, and ever has done from Adam to this day. It is true, in every age God has employed a few fishers of men; but is it not equally true, that they have caught few, very few, compared with the innumerable shoals they left behind in the deep waters? Death, preceded with innumerable diseases that give warning of his coming, in different shapes, knocks at every door—arrests the giddy and unthinking—seizes him—and commits to the prison of the grave—if terrene, worms devour him—if aqueous, he falls a prey to fishes—a few find a sepulchre in the bowels of carnivorous fowls—others in the wild beasts of the woods and forests. And thus he disposes of his subjects at their exit out of time, and confines them in a prison till a jail-delivery will set them at liberty.

*Phil.* Methinks you have, in these few remarks, sufficiently demonstrated, that it is not to this present state of Things, but, as you said, to prophecies, promises, and types, wherein, as in so many glasses, the world will appear in a dress comporting with the original design of its Maker, a world of happy beings and candidates for better still.

*Didas.* Sin is the sting of Death; of whose point, when it pierces the heart, every one feels the dying pain; its poison has infected the whole mass of mankind: But the superiority of grace over sin, both antidotes its poison, and relieves its pain; and at length will gain a final conquest: For though Sin set Man in a state of enmity with God, yet when we were "Enemies, we were reconciled unto God by the death of his Son," having actually made atonement for all sin. Now,  
being

being reconciled, how much more shall we be saved by his life?

*Phil.* When enemies, reconciled! Glorious news for guilty men! But, pray, how extensive was this reconciliation?

*Didas.* As extensive as the world of mankind. For Jesus Christ the righteous, is the Propitiation for the sins *Holou Tou Kosmou*, (1 Joh. ii. 2.) of the whole of the world: The reason is, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, &c. 2 Cor. v. 19.

*Phil.* What! not impute them to those who had committed them? Unto whom then did he impute them?

*Didas.* Unto his own Son, "who Himself bare our sins in his own Body (prepared on purpose, *Heb.* x. 5.) upon the accursed tree. For, indeed, "God laid upon Him, or made to meet in Him, as in a centre, the Guilt of us all,"—all, who, like sheep, had gone astray, *Isa.* liii. 6.

*Phil.* One would be ready to think, from such infallible oracles as these, being delivered by divine Inspiration, that, "In the ages to come," by far the greatest part of mankind will be finally saved. Such sentiments as these, breathing nothing but Peace upon earth and good-will towards men, are sufficient to enflame every humane heart with the warmest gratitude unto God, and inspire the strongest and most fiducial confidence in the person and merit of our blessed redeemer.

*Didas.* True, they are so. But how far is this from being the case! Ignorance very often exposes us to very erroneous conclusions. And who knows not the fallibility of human Judgment? The greatest and best of men, and not seldom, even in the most solemn decisions, have often steered wide of the point of truth. In those very subjects,

subjects, in which the souls of men have been most concerned, how egregiously have whole Councils determined on the side of error! The right of private judgment is every person's birth-right; no authority upon earth ought to control it. Conscience is sacred to the Deity; It ought to be free as the breezes upon a plain, and as the solar beams at noon-day.

To the Law and to the Testimony we must make our appeal. Candor is ever ready to consider and make due allowances for human infirmities. Notwithstanding the present differences subsisting among the fallible judgments of mortals, it appears to me, that when the last link of the golden chain of Providence will be exhibited to open view, those will appear to have been nearest the Truth, who have drawn out human Redemption upon the largest scale, that of *Origen's* perhaps excepted. When this appears, every embarrassing difficulty will vanish—every specious objection receive its true solution—and that contracted narrow bigoted spirit, which has so long rent the seamless coat of Christ into rags and tatters, will be no longer found among men.

At the present, it cannot be expected, that our fallible judgments and narrow conceptions of the conduct of Providence, the extent of Prophecy and the height and depth of divine Purposes and Promises, should be adequate to the almost infinite magnitude and variety of the subjects thereof. The prejudices of a bigoted education, the reluctance with which human pride admits of a change of sentiments, &c. are reasons sufficient, with the generality of people, to keep them in the beaten track of their received systems, however eccentric it may lead them from the line of truth.

He who advances any thing new, exposes himself to censure. But persons who are so ready to  
pass

pass them, ought first to consider whether they are just. For instance ; to limit our knowledge of the Scriptures of Truth within the bounds of our fathers and reformers, what is it but to ascribe a degree of infallibility to their decisions ; and, contrary to the fundamental doctrine of Protestants, set up their Judgments, instead of the Scriptures, as the Standards of Truth ? But this is not all : Do we not thereby shut up the avenues by which we might receive farther light and information, and of course bereave ourselves of every accession to increasing knowledge, which, in all other Sciences, we see every where around us ?

The progress that the liberal Arts, Trade and Commerce, &c. have made in the present century ; the degree of perfection to which they are arrived within the memories of many living, is such, that if an Angel from heaven had announced the fact a few centuries ago, it is a question whether miracles themselves would have gained him general credit.

Is such an uncommon and almost miraculous increase in human literature, arts, &c. among us, solely owing to the superior genius and industry of the present generation, above those of our fathers ? Human pride will suggest an affirmative answer. But will facts in any wise support it ? May we not both more piously and justly attribute it to a gracious superintending Providence, who may be thus paving the way for the farther spreading of his gospel, and diffusing the saving Knowledge of Himself and of his Son Jesus Christ our Lord ?

This is certain, that an Angel informed Daniel of the fact, more than two thousand years ago, "Many shall run to and fro, and knowledge shall be increased," *Dan. xii. 4.*

Many shall run to and fro. Has there ever been an age hitherto, that can put in a claim, equal to

our own, for the accomplishment of this  
 ble Prophecy? Do not our hardy Tra-  
 vellers attend with Gentlemen of rank and  
 dare every danger of sea and climate, to  
 the unknown regions of the earth, to ac-  
 cumulate riches, or satisfy curiosity? If  
 every other science advances rapidly in  
 progress, shall religious, shall Bible-know-  
 ledge be at a stand? Can it be rationally sup-  
 posed this divine knowledge is excluded a place  
 angelic prophecy? Or have the former  
 creeds, confessions of faith, articles, &c  
 room for an increase of Bible-knowledge  
 the subjects of prophecy, and the full ex-  
 planation of the great and precious promises, so full  
 flood and explained, as to admit of con-  
 firmation?

*Phil.* Surely the book of sacred scrip-  
 ture, the book of nature, is, comparatively, lit-  
 tle. But do not both lie open to every  
 inspection, examination, and farther im-  
 provement?

*Didas.* Most certainly. Prophecies  
 promises, that respect the latter days, are far  
 number, and abundantly fuller in their con-  
 tent, than usually supposed to be. The  
 contracted sentiments are never friendly  
 love and benevolence in which the very  
 religion consists. We have a glaring in-  
 stance in the Jews, in the Times of our Sa-  
 viour and his Apostles. The scope of the dis-  
 course being drawn up on a scale far  
 than the Jewish *peculium*, imported  
 for Gentile-sinners, militated so directly  
 against their national pride and prejudices,  
 that it contributed not a little to the re-  
 jection of Christ and his Gospel.

The Prophecies contained in their or-  
 inspired oracles, did not afford evidence

to convince them of their folly, although fully believed and daily read among them.

*Phil.* Do not the same narrow principles at this day obtain too much among many professed Christians? How freely do Anathemas and damnatory Sentences fly about among those who should be the loving peaceable followers of the Prince of Peace? A different sentiment, perhaps about indifferent things—a mode of external worship, trivial in itself, will often steel the breast of one, and turn into ice the heart of another; and while they dispute for a shadow, the heat of their temper, perhaps destroys the very substance itself, and renders the mind incapable of possessing it. Such are the effects of vain jangling!

*Didas.* Such contrasted sentiments, blessed be the Father or lights, had never a lodging in my breast. Sensible of the infirmities of humanity, with a conscious sense of integrity, the bible alone has long been my Rule of Judgment; and though I could not in every thing apprehend subjects as many do, and have done, yet I quarrel with none from whom I differ; but confess, that every contrasted sentiment in religion has always surprized me; being, to my apprehension, founded upon mistake: And have often thought, that the mistake itself principally originates from contracting the *duration of Time* much too short, not affording opportunity for the accomplishing the great things the Prophecies contain; and also, in consequence of this, confining their views and forming their judgments to the present state of things; not knowing that this “Present evil age” (*Gal. i. 4.*) is but a very short space of that Time; which, in the deep counsels of heaven, is allotted for the fulfilling its mysterious purposes in.

*Phil.* As to myself, I freely own, whatever appears to me to limit the love of that God who  
is

is love itself, and to contract within a narrow compass the extent of Christ's atonement, always me pain; and the more so, because I have observed, that those who do, are the very who are the most jealous of the honour of and the most afraid of attributing that to freedom and ability; which, as they suppose, longs to Christ only. But, does not the Idea of general Redemption, as it is usually and contract the love of God, and in the issue of atonement of Christ, and the effects of his into almost as small a compass as the Predesigned system?

*Didas.* With respect to the number of who will be finally saved or condemned, both seem nearly agree in the issue. Both suppose comparatively speaking, but few will get to heaven; and certain it is, that according to the system in vogue among divines and casuists, both are right. At the same time, both are agreed, most exquisite torments imagination can possibly infinitely farther short of the anguish of hell, than the pricking of a lance does to the amputation of a limb; but if we add perpetual duration as both do, the horrid idea is too affecting upon.

This has induced some professed believers in the Bible to suppose, "That there is no hell." That universal Redemption implies universal salvation—That the only difference in this world between a sinner and a saint, is the improvement or non-improvement of abounding grace; that in the world to come, the only difference will be in their degrees of happiness." Again, to omit of a long series of ages, in which they are punished in proportion to their crimes; this punishment is only a very sharp Discipline to correct them; and cordially believe, that

happy issue, in which pain will for ever end degree of pleasure : But some have doubt-  
 her they will not then be annihilated.  
 imagine, that the purifying flames of hell  
 ge them from sin ; after which, they will  
 th, like Gold from the furnace, and be  
 to all the glories of heaven. To which  
 added, that some think that this will be the  
 i devils also.

Such awful conceptions of the deity as  
 ion implies, have, I doubt, been often  
 with the most pernicious consequences to  
 rests of vital religion, and the truth of  
 on. It is easy to conceive, how persons  
 and cultivated parts, and warm powerful  
 and imaginations, may readily conclude,  
 be feared thousands have done, from the  
 arian hypothesis, either that there is no  
 all ; or, that the Bible, which is affirmed  
 Revelation of His Will, but, nevertheless  
 Doctrines which afford such awful con-  
 cannot be what it is supposed to be. For  
 be a God, he must be infinitely good and  
 ; and if the Bible be what it is pretended  
 must discover Him to be such ; but as  
 rary is concluded from that book, in his  
 towards such a vast majority of mankind,  
 refore, it cannot be a Revelation of His

such, therefore, it passes for nothing but  
 nposition upon the credulous part of man-  
 a engine of state-policy—or an invention  
 t-craft. What a fruitful womb must this  
 theists, Deists, Arians, Socinians, &c.  
 y the two former—as well as of distressing  
 angling disputes, and a thousand perplex-  
 ing the more sober thinking part of man-

*Didas.*

*Didas.* Whatever ambiguity may be supposed in scripture Terms, expressive of future punishment, the reality of its existence can never be denied by a sober judgment, nor the terribleness of it described by the pens of mortals.

Eternity has been frequently described as a *nunc stans*, or a *standing Now*. However this may be respecting God, or in heaven properly so called, when God will be All in All, 'tis most certain that Time is a series in perpetual succession. St. Paul informs us, as has been already noticed, that God has appointed his Son the "Heir of all Things." Though foreseen by divine prescience, yet, this appointment, in fact, could only take place when Adam, the first Heir, by rebellion had forfeited his Title. By Him *then* it was that He "Constituted the Ages," *Heb. i. 2.*

*Phil.* What Ages, do yo suppose, are intended?

*Didas.* Eternity, and He who inhabits Eternity, can never be measured in their duration by Ages. The Ages of Angels we now nothing of. Besides can there be any propriety in using the Term *ages*, or *ages*, to any thing of endless duration? Must not both age and ages have beginning and ending a terminus *a quo et ad quem*? Is not to make an age of eternity, and eternity an age or ages, to erect a new Babel in Language and Philosophy? He who inhabits Eternity is no older *now* than when time first commenced; nor is He any younger *now* than He will be when Time is no more. Neither God nor Eternity have any relation to Time or Ages. Observe, for instance, St. Paul informs us, that God is Able to do exceeding abundantly above all that we ask or think; and then adds, "Unto him be glory in the Church by Christ Jesus throughout all ages, world without end," *Eph. iii. 20, 21.* Consult the Greek and it is very different; instead of *all ages*, it is

*the Generations; and for world without end, it  
f the age of ages.* Now I ask,

1. For God to receive Glory by *Christ Jesus*,  
not to receive it through him, as through a  
lium, i. e. as he is Mediator? But will Christ  
Mediator when God is *all in all*? 1 Cor. xv.

Most certainly not.

. This Glory is to be *in the Church*, or by the  
rch: Now where will that Church exist?  
ubtlefs it means the Church upon earth; for

. It is to exist throughout *all the generations*,

. But I ask what generations there can be in  
ven, when Christ hath delivered up the King-  
a to the Father? Will procreation, birth, and  
th, there exist?

. These Generations are to proceed in succes-  
i, as it appears plain, throughout *the age of ages*.

n this mean an endless duration? Rather, is  
the age, or ages of ages, an Hebraism, put for  
greatest or longest of all ages, exactly corres-

inding with our Saviour's magnificent Titles that  
will then sustain, and justly, when His own  
per Times commence, namely, "The blessed

l only Potentate, King of kings, and Lord of  
ds?" 1 Tim. vi. 15. Are not these those

ppy halcyon Times so long foreseen, and fore-  
d by the sweet Singer of Israel? Then will the

ountains bring Peace to the people—then will  
judge the poor of the people—save the needy—

l break in pieces the Oppressor, (Rev. xix. 11,  
.) Then shall the People fear Him *as long as the*

*and Moon endure, throughout all Generations—*

His Days, (or his own Times) shall the Righte-  
s flourish; and abundance of Peace so long as

*moon endureth—He shall have Dominion*  
*m sea to sea, to the ends of the earth—*

*all Kings shall fall down before Him; all*  
*tions shall serve Him—His name (Jesus) shall*

*endure*

endure for ever ; that is, His Name shall be continued as long as the Sun—all Nations shall Him Blessed—and let the whole Earth be with His Glory ; Amen, and Amen. *St. lxxii. tot.* being the last, probably, that ever wrote.

Permit me here to ask every ingenuous and intelligent reader,

1st. In what past age, and where are Histories of that age, wherein this last Prophet David's have had an accomplishment ?

2nd. Are not through "All the generations of the age of ages," and "As long as the Sun and Moon endure," Terms expressive of the duration ?

3rd. Do not the Sun and Moon measure day and Night ? And is not the *Age of Ages* measured by day and night ? *Rev. xx. 10.*

4th. If so, will not the age of ages *end*, the Sun and the Moon shall endure no longer, cease to measure day and night ?

*Phil.* But if the age of ages *end* with the extinction of the Sun and Moon, (and most certainly they will end when heaven and earth so flies that no place will be found for them) will the smoke of the torment of the Beast's Works then vanish, and rise no more ? for certainly the age of ages is the limited time for that smoke to ascend. *Rev. xiv. 11.*

*Didas.* Most certainly. But my dear friend is not so inadvertant as not to observe, That awful scene will be, beyond contradiction, exhibited "in the *Presence* of the holy Angels, the *Presence* of the Lamb ;" nor yet so ignorant not to know, that the holy Angels, in whose presence this tormenting fire and brimstone is, the Lamb, as a Lamb, that is, as a Mediator for an endless series of duration, continue

oke of torment is, nor yet where the fire and  
one are from which the smoke ascends.

I hope I am not so ignorant, for that  
be to confound hell and heaven together;  
latter of which, the lamb, when he has  
off that ensign of his Mediatorship, together  
is holy angels, no doubt, will pass this end-  
uration, where and when God will be All  
All.

25. But observe, the smoke of their tor-  
ascendeth up for the very same term of  
n, that the Kingdoms of *Kosmos* will be the  
oms of our Lord and of his Christ, (*Rev. xi.*  
or the very same words are used in both

Now if *Kosmos* will continue for an end-  
uration; and if the Kingdoms of *Kosmos*,  
(this World) will be the Kingdoms of our  
and his Christ, for an endless Duration;  
so will the smoke of their torments ascend  
endless Duration. But, 1st. *Kosmos*, yea,  
arth itself, and Heaven, will both so fly a-  
as that there will be found no place for

2nd. When this event will take place,  
all the Son deliver up the Kingdom to the

But this will not be, so long as the sun  
on endure, as you have just now seen.

But my dear Didas. when do you sup-  
at these worshippers of the Beast, &c. will  
upon this awful scene of sufferings?

25. St. John expressly tells you, that it  
e at our Saviour's next coming. Then will  
solemn season, when the Beast will be taken,  
th him the false Prophet, and their follow-  
d be cast *alive* into the lake that burneth  
re and brimstone, *Rev. xix. 20.* And as  
aviour informs us, that this Punishment is  
ed for the devil and his Angels, (*Matt. xxv.*  
, agreeable thereto, you read, "That the

Devil was cast into the lake of fire and brimstone where the Beast and the false Prophet are," had long been, *Rev. xx. 10.*

*Phil.* I suppose they had been from the time of our Saviour's coming, all the time of the Millennium, and of Satan's little season. But my dear Didas. if the ages of ages, being the time of the punishing both the Beast, false Prophet and the Devil, will have an end; that is, the lake of fire and brimstone, situated during the ages, in the presence of the holy angels, and in the presence of the Lamb, will only burn when Christ delivers up the Kingdom to the Father, as you said above; then, is it not plain to demonstration, that the punishment of wicked men and devils will have a final end?

*Didas.* Not so plain as my dear Phil. may suppose. By all probability, that sentence that fixes the never-ending state of the wicked, whether men or devils, will be the last act, or nearly the last, of the great Judge, before he surrenders up his judicial Office to his Father, and at the conclusion of the ages of ages: *See Rev. xxii. 5. comp.* "He that is unjust, let him be unjust still: he which is filthy, let him be filthy still: he that is righteous, let him be righteous still: he that is holy, let him be holy still." As I suppose upon it, that the Mediator's Kingdom will continue so long, and no longer, as there are any of human kind within the reach of mercy; so I suppose upon it, that innumerable multitudes will be saved such, by their merciful Judge, of which but Himself is capable of judging, who are not within that reach.

In this present age, short-sighted mortals are very apt to draw erroneous conclusions when they judge by appearances. It has been before observed that prophecies, promises, and types, alone

Torch into the dark Place of futurity; nor can human penetration see the least object there, farther than they shine upon it. The vulgar supposition, that when the present state of things ends, which most people think will not continue long; and that human generation will then entirely cease; that the day of judgment will immediately follow, and a burning world close the scenes of Time: Such people must certainly have very narrow and imperfect conceptions of the works of God, and his Providence, not to mention their ignorance and inattention of what sacred writ records.

Is it not evident that this present earth, in the space of less than six thousand years, is in its third state; and has suffered changes in its qualities, sufficient to denominate it, in a sense, a new earth, at each change it has undergone? No doubt it was very different when it first came out of its Maker's hands, and while all things were *very good*, from what it afterwards was, when the Curse for Adam's crime had taken place upon it. And it is certain, that St. Peter distinguishes the heavens and the earth which *now are*, from those that perished at the flood, 2 *Pet.* iii. 5, 7. By which it appears, that this is its third state from the creation. How many more it will pass through, before it finally will pass away, I know not. But this I know, that it will advance from worse to better; it will be *changed* like a garment; but how often, the 'Ages to come' will discover. Garments are frequently changed, in the course of human life, and life itself is changed, from infancy to old age; and so it both has and will be with it.

We may here remark, that at the creation, when all things were *very good*, man was then in a state of probation, not of perfection; and is it not reasonable to suppose, that the fruits of Paradise, and the creatures, in general, possessed qualities adapted

to his then present condition? And has not divine Providence pursued the same rule ever since? This affords reason to suppose, that in future the rule will be followed, so as to adapt the changes in the natural world, at the different *Times* of Restoration, to the state of the world of mankind. The case of Gog and Magog, and the Holy City subsisting together in Time, and this time being in a future age, demonstrates that both Saints and Sinners will inhabit our earth in that age. Are not Gog and Magog *Nations* of Mankind? See *Rev.* xx. 8.

Hitherto Satan has deceived the whole world *Rev.* xii. 9. But the mentioning the Holy City and the Camp of the Saints, but not one word about the Jews expressly, but only the Gentiles seems plainly enough to inform us, that Satan's deceptions will be confined to gentile nations only. Must not these Nations be in a state of probation similar in substance to that of our own? But is it reasonable to suppose, that they will have no means of information about Satan's design against them? Yea, is not that *Aionion* Gospel, (*Rev.* xiv. 6. or Gospel of the Age, to be preached unto them as now it is to us?

The Gospel will be continued down from our Times for many thousands of years yet to come. This I have demonstrated elsewhere. Ever since the Adoption of Abraham, from whose loins the Messiah was to proceed, a preference, in point of Time, the Jews have always experienced. The labours of our Saviour, of his Apostles, and seventy Disciples, all the time of his Ministry, were expressly limited within the bounds of the Jewish Peculium. The lost sheep of the house of Israel were the proper Pastoral care of that good Shepherd. The advantage they had over the Gentiles, from the time of Moses, was *much every way.*  
The

The Stock they sprang from, growing upon the Root of David, made naturally a Good Olive Tree. The Root being holy, the Branches were holy also. By Unbelief, many of these branches, by the great Husband-man, were cut off: The incisions made, by the same hand that made them, were healed, by His ingrafting the Gentiles in their room. These new branches, naturally wild, only grow by being ingrafted, and by Faith only maintain and retain their Places in the Good Olive. But if ever a general Apostasy from Christ should happen, the Gentiles will, in their turn, be cut off by the same hand that ingrafted them.

*Phil.* As what you have just observed is evidently St. Paul's Doctrine, (*Rom. xi.*) it almost makes me tremble! Look around through all the nations of Christendom, what do we see but such a growing Apostasy? Whole Nations and whole Communities denying the Lord that bought them—Original sin—the Divinity of Christ—and his Atonement made for sin. Alas! I fear, lest we should suffer the same excision that the Jews did, and that by the same hand, for a similar Cause, *Unbelief*, which deluges Christendom!

*Didas.* The prospect is truly alarming, and greatly affecting to all who love the Lord Jesus in Sincerity, and the Truth as it is in Jesus. Foreseeing this Apostasy, just before he left the world, among other things, he said, "Ye believe in God, believe also *in Me*." But so little is this duty attended to in our day, that, among the professors of Christianity, there are few that *possess* that faith that works by love—purifies the heart—and overcomes the world; that is, the lust of the flesh, the lust of the eye, and the pride of life.—This is no censure, as the tree is known by its fruits. Yet, bad as the case is at present, before Christ comes it is sure to be worse. With regard to morals,

christendom will be as it was in the days of Noah and Lot : But with respect to orthodox faith, himself asked, " When the Son of Man cometh shall he find Faith on the Earth ? " Importing it would be at a very low ebb, at the best.

When, therefore, He will come, though Gentiles will be cut off for unbelief, and the Kingdom will be Restored to Israel, and from that will never be given to any other people, then the Deliverer come out of Zion, turn away unbelief from Jacob, and so all Israel shall be of Their own Olive Tree, good by nature, will receive them, by a new inoculation, " as alive the dead."

*Phil.* What, think you, will then happen to the Jews extraordinary ?

*Didas.* The *Sabbatismos*, or the Keeping Sabbath, will be gloriously celebrated all the year over. The people of God ; consisting, first, converted Jews in every preceding age ; second of all converted Gentiles in preceding ages which compose the Saints of the first resurrection called, by our Saviour, the Resurrection of the just : These are the persons, together with a few living righteous who will then be called " Who will, from the East, and West, and North and South," assemble together, in the holy city and the camp of the Saints, and with " Abraham, Isaac, and Jacob, sit down in the Kingdom of God. Our Saviour will be personally present with all the *Regalia* of divine Majesty upon Earth will then, with his followers, as Emmanuel, bring new wine in this Kingdom of his Father, which was prepared in Paradise, but forfeited by Adam from the foundation of the world, *Luk.* xx. 18, 29, 30.

*Tertullian* flourished in less than an hundred years after the death of St. John : He informs

that it was customary for Christians, in his Time, near that of the Apostles, to pray, "*Ut partem haberent in prima Resurrectione,*" that they might have a part in the first Resurrection. This Father, in his Book against *Marcian*, says, "We confess that a kingdom is promised us *on earth, before the heavenly one*, but in another state, (i. e. of the world) *after the Resurrection*, for a thousand years, in a City of divine Workmanship, the new Jerusalem coming down from Heaven, &c. This, we say, is provided of God for the Saints, to be here refreshed with all spiritual good things, in recompense of those things which in this world we have either despised or lost : For it is a righteous thing and worthy of God, that his servants should exult and rejoice where they have been afflicted for his Name's sake." *Hanmer.*

"A settled religious faith in this holy and glorious state of the Church, as prefigured, foretold, and promised, in the scriptures throughout, pours amazing light on the sacred volume—is a Key to many wonderful secrets in the system of this world—and opens Paradise lost, in Paradise Restored : Whilst man rises in a gradual ascent on the scale of perfection, and is changed from Glory to Glory." *Hartley.*

"It justifies the ways of God towards man, by providing a gratuitous retribution to the Saints in Time, for the greater injuries they have suffered in Time for Righteousness sake. It gives full display to the wonders of God's wisdom and power in the beauties and riches of creation, and opens a free communication between heaven and earth." *ibid.*

A divine Theocracy will be restored, and all wicked oppressive governments will govern no more ; for the Wild Beast will then be taken, who so long had trodden mankind underfoot—The false Prophet

Prophet will never more impose upon the ignorance and credulity of Mankind—Henceforth there shall be no more Tyranny exercised over the consciences, persons, or properties, of Mankind. Every promise, and every type, respecting the Millennium, will have a most certain accomplishment. One of the greatest blessings of that happy time will be, that Satan will be bound. All the time that he is confined in the abyss, the will of God will be done on Earth as it is in Heaven. Happy time! Swords will be beat into ploughshares, and spears into pruning hooks—Wars shall cease to the ends of the earth, and they shall leave their murdering arts no more; but they shall lean man under his Vine, and under his Fig-tree, and none shall make them afraid, *Mich. iv. 3, 4.*

*Phil.* In that glorious time of Refreshing from the personal presence of the Lord, do you suppose that Mankind will multiply?

*Didas.* The Jews, the lineal descendants from Abraham, will multiply, in a manner, like fishes. Confining the words to the Jewish nation, *Lactantius*, in part, speaks my meaning. The Jew "shall abundantly multiply, and beget a holy generation dear to God; but as to the *Resurrected Saints*, these shall lead a more heavenly life, provide over the others, and neither marry nor be given in marriage, but be as the holy Angels. In Israel, iniquity shall be sought for and not found. At the beginning of this happy season "A nation shall be born in a day." And in that nation, a man shall have no need to say to his neighbour, or brother, "Know the Lord," but he shall preach and call and invite them to him; and they (the Jews) shall all know the Lord, from the least, unto the greatest; for their sins and iniquities I will remember no more, *Jer. xxxi. 31, 32.*

*Phil.* And how will it fare with the Gentile people?

properly so called, in that happy *Sabbatismos*? I mean, such as are not derived from Jacob in a direct line by the male side.

*Didas.* 'Tis only He who made all nations of One blood, who can possibly tell where that blood flows. In the Primitive ages, thousands of Jewish families intermarried with Gentile Christians; which formed such a coalition of Seeds, as it is not possible for any to know, but He who knows all things. But to me, it does not appear improbable, that their number is almost numberless. And whether the descendants of these, scattered among the nations, will be collected, converted, and incorporated among their brethren of the unmixed blood of Abraham, it is not possible to determine; but I incline to believe the affirmative.

As to the gentile nations, whether Heathen, Mahometan, or professed Christians, they will in a great degree be cut off, and cease to exist as a Governing people, as will be demonstrated below.

The weekly Sabbath typified our Saviour's Rest in the Grave; and accordingly on that day He rested there. The *Shemittah*, or Seventh-year Sabbath, typified the *Sabbatismos* of St. Paul, and will be gloriously celebrated in the Millennium. The former was blessed and sanctified at the Creation, and consequently all Mankind were obliged to keep it, because all mankind were interested in that day's Rest of Christ, which *supposed* the labour of his life and painful death; and *implied* his Resurrection the following day, as man returns to his labour the day after his keeping the sabbath. But the seventh-year Sabbath typified the seventh millenary of the world, and was peculiar to the Jews; for no people but them ever enjoyed so great a blessing, or were ever enjoined so peculiar a Duty. But as the Jewish servants, bought of strangers or bred in the house; and also proselytes

from

from heathen countries, enjoyed or partook of the blessing of that year-rest; so all the saints of the first Resurrection will be happily united with the natural Jews, although not lineally descended from the Jewish Patriarchs.

The Saints of the first Resurrection will occupy the Holy City and Camp around it; in the middle of which, Christ, during the Millennium, will dwell, but at the end of it will ascend to heaven, and leave the twenty-four Elders to reign in his room over those Jews not raised again who will dwell in other parts of the world.

All this time of Christ's personal stay upon earth, Satan will be a Prisoner in the abyss, or probably in that vast collection of subterraneous waters, the fountains of which being broken open, helped to drown the old world. Of this the Devil seems not to be unapprized, which made him exclaim, "Art thou come to torment us before the Time?" Our Saviour permitting him, in the swine, to descend into the deep, was a type of this binding in the Abyss.

It is probable, that when our all-conquering Redeemer shall return to heaven, that countless numbers of the Saints of the first Resurrection will ascend with him to grace his triumph, and rise to greater advancements in bliss and glory. These, as I take it, were typified by those *many* who rose when our glorious Head arose, by which he opened the Gates of Death, and set *many* prisoners at liberty; and, doubtless, carried them in victorious triumph with him at his ascension, although invisibly to mortal eyes.

*Phil.* But will he never return to earth again after this second ascension?

*Didas.* Most certainly he will. But not till he comes to judge the wicked, Create all things new, and take up his abode for the ages of ages in the  
the

new Jerusalem that descendeth from heaven  
a God. At this last advent, he will cast the  
oil into the Lake of fire and brimstone, (where  
hear no more of him in holy writ) which will  
be proper Hell.

The whole process with the Devil, respecting  
mankind, seems in short to be this—1st. He de-  
graded man in Paradise, and thereby laid the founda-  
tion of a mighty Empire over mankind, and  
ruled the world. 2nd. Being an enemy and an  
oppressor, at the *first* Judgment he was degraded in  
Paradise, in the body of the Serpent, the assumed  
vehicle of his imposture. 3rd. When the Judge  
appeared in human nature, a campaign of forty  
years was fought in the Wilderness, in which the  
Devil was worsted; but quitting the field, he re-  
solved to prepare for a more bloody engagement.  
Here his Antagonist got such a blow and a bruise  
on his heel, that it kicked him into the grave;  
never, not before a sentence was passed upon  
him, by which the "Prince of this world was  
judged," *Joh. xvi. 11*. But, though judged, the  
execution of his sentence was postponed. The  
sentence was, 4th. To be imprisoned for a thou-  
sand years. Afterwards to be liberated for a *little*  
*season*, for the same purpose that he was first per-  
mitted to practice his arts of Deception upon  
mankind. Being but too successful in his hellish at-  
tempts, 5th. He will finally be apprehended, and  
executed in the lake of fire; which, to human-  
kind, is the *second death*; and here we will for-  
ever leave him to suffer, agreeable to his Judge's  
measure, throughout the ages of ages; and after-  
wards, for any thing I know to the contrary, unto  
eternal Duration. Secret things belong unto the  
Lord, but they that are Revealed unto us.

## DIALOGUE IX.

*Philotheos.* **ST.** John mentions a First Resurrection, *Chap. xx. 6.* As first is a relative term implies a second, &c. so how many Resurrections do you suppose will take place in future?

*Didas.* Three, at least, of a general kind

I. First at the commencement of the Millennium, termed by our Saviour, "The Resurrection of the just." This will be the time, when who in this world, avoiding luxurious feasts those who need none, shall lay out themselves to feed the Poor, &c. who not being themselves to make any returns in kind, the Judge himself make the recompense, *Luk. xiv. 12, 14. See Rev. xi. 18.* This will be the time of general remuneration to the Righteous. For the Son of Man having taken possession of his Kingdom being in all the solemn splendor of Heavenly Majesty, seated upon his superb Throne of glory will then give a reward to his Servants the Prophets, to the Saints, and unto those who in all former ages have served Him, and suffered for His sake. Those whose narrow circumstances in this world enabled them to give only a cup of water, out of love to one of the least brethren, the Judge, shall not be forgotten, *Matt. xx. 16.* This will be the first Resurrection, when the dead in Christ will rise, among whom the Angel comforted Daniel that he should stand in his Lot, *xii. 13.*

II. The second Resurrection will take place at the end of the *Sabbatismos*, or the Millennium. Now also will a new Revolution in Time take place, attended with such a change of circumstances in the world, in some respects similar to

before the fall, inſomuch that in ſome ſenſe it may be ſaid, that the world is beginning anew.

*Phil.* Pray, how do you evidence the certainty of a Reſurrection at the end of the Millennium ?

*Diſas.* Very plainly. But the better to underſtand it, obſerve, that the three laſt Chapters of the Revelations abound with Tranſpoſitions. This is as clear as the light to the leaſt attentive reader. To ſave time, one inſtance at preſent ſhall ſuffice. Conſider *ver.* 11, 12, 13, in *Chap.* xx. Thus in *ver.* 11. you read, that from the Face of the Judge the earth and the heavens fled away, and that there was no place found for them : This muſt certainly be poſterior to the following Judgment—How could the ſea give up the dead which were in it, (*ver.* 13.) after the earth and heaven had fled away ſo as to have no place found for them ? *ver.* 11. Which, nevertheleſs is thus proleptically ſet down, or tranſpoſed. Now, carry down the former part of the fifth verſe, and inſert the words in their proper place between the ſixth and ſeventh verſes, and the whole will read thus—“ And they lived and reigned with Chriſt a thouſand years,” namely, thoſe mentioned in the former part of this fourth verſe—“ This is the firſt Reſurrection.”

*Ver.* 6. “Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond death hath no power ; but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with Him a thouſand years.”

“But the reſt of the dead lived not again until the thouſand years were finiſhed,” *ver.* 7. And when the thouſand years are finiſhed, Satan ſhall be looſed out of his priſon. Hence it is evident,

1. That a thouſand years intervene between the firſt and ſecond Reſurrection.

2. That this thouſand years, in which theſe Prieſts of God and of Chriſt reign with Chriſt,

are synchronical or contemporary with the thousand years of Satan's imprisonment.

3. That the *rest of the dead lived again*, at the expiration of the synchronical thousand years, in which both God's Priests reigned, and Satan was bound.

4. Therefore Satan's imprisonment is bounded by two Resurrections; that of the saints, and the rest of the Dead, exclusive of the finally impenitent.

5. Consequently, there will be a third Resurrection but of the wicked only, *after* the destruction of Gog and Magog, at the expiration of Satan's *mikron chronon*, or little season, *Comp. ver. 9*, it with the 11, *ad fin.* \*

6. Thi

\* *The following was lately given to me by a Friend; but Mr. Johnson is, I know not, but am glad to find two or three Persons think like myself upon this important Subject.*

Mr. JOHNSON supposes, that "As a great part of the world never heard of Christ, and yet the Gospel of the Kingdom was to be preached in all the world for a witness to all nations; so such of them as have died in ignorance of the christian dispensation, will be raised from the dead to have a time of probation allowed them in the uttermost parts of the earth, in a condition suited to their state; and shall have the gospel preached to them by Emissaries from the kingdom: That many of them will be converted and established in grace, and have their portion with the Elect; but that a great number of them will be seduced by Satan, on his enlargement at the end of the thousand years; will invade the kingdom, and be destroyed by fire, as mentioned in the Revelations." Such a supposed dispensation of grace and trial as this, vouchsafed to the poor heathens, does certainly, in the eye of human judgment, set the divine proceedings towards the human race upon a foot of nearer equality in mercy; enlarges our conceptions of God's goodness; assigns greater extent of efficacy to the Christian sacrifice, the Redeemer's blood; and removes that rock of offence, and abomination of a system, which excludes the greater part of Adam's fallen offspring from all benefit in the covenant of grace established by God in Christ, the second Adam.

6. This third and last Resurrection will be a long time after the second. This is plain. 1st. Satan's *mikron chronon* allowed him to deceive the nations in, has no limited or specific time fixed, but as Scripture is the best interpreter of itself, so it is very probable, That this *little season* is here left indefinite in order to be collected by a diligent examination of the same Phrase elsewhere. This we find in *Chap. vi. 11.* Now

(1.) Upon opening the fifth Seal, The Souls of all the Primitive Martyrs, from John the Baptist and St. Stephen, down to the end of the heathen Persecutions by the conversion of Constantine, are introduced crying, "How long dost thou not judge and avenge our Blood, &c.?" The answer was, "That they should Rest yet for *A Little season*, &c." Now

(2.) This Little Season will not end until the last Martyrs are slain, Rome destroyed, "And the Time of the Dead that they should be Judged," at the first Resurrection. For that is the Time when God will Reward, in the Time of the Millennium, the Prophets, Saints, Martyrs, &c. as you may infallibly learn by *comp. Chap. xi. 17, 18.* with *Chap. xx. 4.*

(3.) But

Adam, who tasted death for every man, without excepting one single individual. Mr. Johnson allows, that such a purpose of mercy in God towards the heathen world, is not expressly or particularly revealed in the Scriptures; and he quotes the two following probable reasons assigned for it from STAYNOE's Treatise of Salvation: "First, because this Resurrection and Probation of the Gentiles does not concern those who have the Scriptures, as by these they may come to the knowledge of the Saviour, which is as much as concerns them. And secondly, Had this Resurrection and Probation been put into the Scriptures, yet those who had them not, could have known nothing of the matter in this life; and so as to them it had been put into the Scriptures in vain."

HARTLEY.

(3.) But this *chronon mikron* cannot be less than about two thousand years. From whence I conclude that so long will Satan's little season continue. And by all probability, absolutely considered, it will be no less, though when compared with the six thousand years before his imprisonment, it may be termed a *little season*. 2nd. The Beast and false Prophet, (*Chap. xix. 20.*) according to St. John's laconic way of relating it, appear to have been *Taken and cast alive* into the burning lake without the least formal process, or trial in Judgment. But our Saviour himself had given a particular account of the same event, *Matt. xxv. 31. ad fin.* And St. John's constant Rule was, to be short whenever the same event had been related at large. In like manner here, he seems in *ver. 10.* to represent the Devil as cast into the lake of Fire to the Beast, &c. as if there would be no more to do about it; whereas, in fact, the case will be far otherwise.

*Phil.* How so, I pray my dear Didas?

*Didas.* Must I have my dear Phil. to ask if St. Paul had the Corinthians? "Know ye not that **WE** shall Judge ANGELS?" 1 *Cor. vi. 3.* Surely not those good Ministering Spirits, (*Heb. i. 14.*) who are sent forth to Minister for those who shall be heirs of salvation! No my dear Phil. no. The Evil Angels are to be Judged by a *Confflory* of Saints. Nor would it in the least surprise me, if Adam himself presided in it. How would He detect and lay open the subtilty and fraud of that old Deceiver, who so grossly imposed upon his innocent and beautiful Bride!!

But rightly to understand this, my dear friend must observe,

1st. This devouring of Gog and Magog, and judging of Evil Angels, fall out in the interval between the conclusion of the Millennium, and the last

st Judgment. This is evident in the face of the  
xt, as half an Eye may see.

2nd. It has been before observed, that at the end  
of the thousand years, Christ returned again to  
heaven himself, as is sufficiently implied in this,  
at the "Priests of God and of Christ Reigned *with*  
Him a thousand years;" which, though it imports  
that they reigned *with Him* no longer, he then re-  
turning to heaven; yet it does not intend that they  
themselves reigned no longer; No. These El-  
ders expressly inform us, that they shall "Reign  
upon the Earth," (*Chap. v. 10.*) without the least  
intimation, that it will be a joint Personal reign  
*with Christ*. The fact, as it seems to me, will be  
this—So long as Christ vouchsafes his personal  
presence, they will reign with Him *as Priests*  
only; every branch of Sovereign Prerogative being  
exercised by Himself Personally. But upon his  
return to heaven, the whole time of Satan's little  
season, and for some time after, the Elders are left  
to exercise Sovereign Authority, as so many Vice-  
roys or rather Kings in Christ's personal absence,  
*see Ibid.*

3rd. This Judging of Angels, or Devils, will  
be left to these Delegates of Christ; who, after the  
little season of Satan's liberation is over, will try  
and pass sentence upon him, as the great Accuser  
and enemy of Mankind.

*Phil.* But Devils are spirits, and is it not incon-  
gruous to suppose that Men should judge spirits?

*Didas.* As to the fact, we have Apostolical Au-  
thority for it. And as to the manner, we must  
leave it, 'till time shall explain it. But, does not  
Satan usually appear, and often act in a tangible  
vehicle? Did he not first clothe himself with the  
body of the Serpent? Besides, this heavenly Con-  
fessor, being raised again, will be clothed with  
their spiritual bodies; which, no doubt, being  
tangible

tangible or not, at pleasure, will equally capacitate them to judge Devils as to converse with holy Angels, now their familiar companions.

*Phil.* As it appears to me, that you have made it sufficiently plain, that there will be no less than three Resurrections, at three very different and distant periods; pray who do you understand will rise again at the second Resurrection, at the End of the Millennium, or Beginning of Satan's Little Season?

*Didas.* This is a very difficult question. St. John terms them the *Rest of the Dead*. I suppose that no person, of any age or place, who died under absolutely unpardonable guilt, will ever rise again, until the sea, &c. gives up her dead, at the time of the third Resurrection. But at that solemn day, all finally unbelieving wretches will then be raised, condemned, and tormented, in torments proportioned to their different degrees of guilt, in the lake of fire, prepared long before for the Devil and his Angels. And such will all those be, whose names will not be found registered in the "Lamb's book of life," which is very different from the book of life simply considered. *Comp. Chap. xi. 15. with xxi. 27.*

The "Lamb's Book of Life" is a Register containing the names of all those who, in every age, lived and died in the Faith of Christ, as the promised Seed, and only Saviour. The "Book of Life" contains the names of Unbelievers also, which will be blotted out of this Book when they die the Second Death.

The œconomy of grace and providence is truly wonderful, and such as comports with the wisdom of Him who works all things after the Counsel of his own will, who can do what he will, with his own; against whom none can say, why dost thou thus? Poor short-sighted mortals, can we comprehend

lend the thoughts of Omniscience or set bounds to that divine Philanthropy, which, in its own nature, is boundless?

Plans of grace and providence, founded upon every amicable attribute in deity—consistent with the most rigid justice, accompanied with the richest displays of mercy and goodness.—Plans formed by the wisdom of the sacred Trinity, having omnipotence and omniscience to direct them—and every possible exertion of all created beings, instruments in the hands of the great Supreme, ready to use every effort to accomplish them—can they, or is it possible for such finally to miscarry?

*Phil.* Certainly not. However highly improbable from present appearances, or contrary to commonly-received systems.—Every plan, formed by such wisdom, directed by such unerring guides, and executed by such instruments and exertions, while they act in concert with human liberty, must certainly promote every desirable end of human happiness, and ultimately accomplish all the grand purposes of heaven.

*Didas.* Such is the plan I am about to exhibit before you; and which, I am persuaded, however the novelty of it may at first surprise your imagination, the due understanding of it will be homogeneous to your humane feelings; and if I can but convince your judgment of its more than probable Truth, there will be no fear of your giving it your hearty approbation. However let us proceed to observe, that, as you have already heard, the Just, the dead in Christ, were the subjects of the first Resurrection. That the wicked—the unpardonable guilty, will not rise until the third Resurrection—That the Gentile nations will be cut off at the next coming of Christ to set up his kingdom, as is evident in every Parable of our Saviour himself—That all the Time of the *Sabbatismos*, or all the time

time that our Saviour personally Governs upon the earth, the inhabitants will all be Righteous; and, having passed the time of their probation, they are out of the danger of Apostasy.

The grand question is, From whence do Gog and Magog proceed? I answer, at the present till I can find a better, but which I utterly despair ever to do; that Gog and Magog will spring from those persons who will Rise again from the dead at the *second* Resurrection, or at the end of the thousand years; perhaps not all at once, but in succession.

*Phil.* And who, my dear Didas. do you suppose those persons to be?

*Didas.* *All those in this present evil world, who never either did or possibly could enjoy the benefit of divine Revelation, or hear that Gospel that assures us, that "Christ Jesus came into the world to save Sinners."*

*Phil.* That is an uncommon supposition indeed.

*Didas.* It is so; and with many will be looked upon and treated very probably as a foolish vagary, or with some as a madman's dream. Be it so. And shall for ever be willing that it should pass for such, when what will be said in support of it is fairly confuted by scripture and reason, and a better hypothesis substituted in the room of it. My dear *Phil.* I doubt not, will attend with candor while I proceed to remark, that the very reason why Satan was bound so long as the grand *Sabbatismos* was celebrated, appears to be, because not any but such as had on the wedding garment were admitted to that holy festival. The company were such as bid defiance to all the stratagems of Hell to seduce; and such an unclean spirit was very unfit to go to and fro in the earth, and to walk up and down in it, (*Job* i. 7.) as usual, while the sons of God were banqueting on the bounty of their elder Brother.

it was reasonable that the false God of this world, the Ruling power of darkness, who had engaged earth and hell against the poor righteous few to persecute and make them as miserable as he could, should be degraded, imprisoned, and punished, while the objects of his hatred were keeping Holy-Day with their beloved Saviour, and banqueting upon the bounty of Him, for whose sake many in hell had cheerfully suffered the loss of all things otherwise dear to them, and even loved not their lives unto death, but freely sacrificed them at his sacred shrine, but are now receiving a just compensation.

*Phil.* I do not desire to indulge an idle curiosity, or dive into the secrets of Providence: But if you think the enquiry is not too bold, it would afford both pleasure and satisfaction to hear, Why Satan should be liberated from Prison, in order to try to deceive the nations again?

*Didas.* The hypothesis above will supply, what appears to me, both a rational and scriptural answer. It ultimately resolves itself into those reasons that induced Providence to permit him at first to deceive Eve. But of this, enough above and below.

*Phil.* But if your supposition be true, why has it not been more explicitly Revealed in Scripture?

*Didas.* I answer, *cui bono*? If it had been ever so explicitly revealed, where Revelation never comes, they would have been no better for the discovery. But as to the truth of my supposition, I ask, Where can we find any other to Rise again but them at that second Resurrection? All the Righteous were risen a thousand years before: All the Wicked not till long after. Whom but them can Satan possibly deceive? Not the righteous; they had passed the time of their probation, and probably almost all taken to Heaven to return again  
in

in the New Jerusalem with their glorious Redeemer—the rest were in the Holy City and the Camp of the Saints: Not the wicked; they were in their graves, there to remain till the last Judgment.

The people tempted by Satan must be in a state of probation either as Adam was or as we are. If they had passed through it, they would either have been conquerors, or conquered; but in either case Satan's attempt must have proved abortive, which, alas! was not the case. Nor can they be another generation of men springing from some other stock than Adam. Concerning the Heathen, the great Apostle told the Athenians, (*Acts xvii. 30.*) that at "The Times of this ignorance God *winked at.*" But why? Because "In Times past (He) *suffered* all nations to walk in their own ways," *Ib. xiv. 16.* Now let any rational man consider whether infinite wisdom and goodness would ever have permitted all nations, the Jews excepted, to walk in their own ways, *and wink at them* for so many Ages, if it had not been some part of a great Plan—some remarkable scene of a grand Drama?

*Phil.* Certainly no; it cannot be: For with God there is no respect of persons. "Is He the God of the Jews only? is He not also of the Gentiles? yes, of the Gentiles also," *Rom. iii. 29.* How then can we acquit him of partiality, or respect of Persons, without supposing, That God must have mercy some time upon those very identical people, whose *ignorance He winked at*; which ignorance proceeded, no doubt, from no other Reason than the want of a divine Revelation. But, my dear Didas. do the Scriptures give us no intimation of such a gracious design in God to exhibit his love towards these nations, who, in appearance, in Times past hitherto have been left in such ignorance?

*Didas.*

*idas.* Such intimation we certainly have. *the dispensation of the Grace of God* towards the *Gentiles* was a profound mystery; *a mystery which from the beginning of the Ages* (apo ton aionon) *been hid in God*—the mystery, which by *Reason*, was first made known to St. Paul; and *but in other Ages had not been made known unto the Sons of men*, but by St. Paul was preached *among the Gentiles*.

*hil.* And, pray my dear *Didas*. what import-mystery was it?

*idas.* It was, in short, **THE UNSEARCHABLE RICHES OF CHRIST**. And farther, *that the Gentiles should be fellow-heirs, and of the same body* (with the Jews) *and partakers of the Promise in Christ, by the Gospel*. This divine is termed the *manifest wisdom of God*—a plan which is intended, by the medium of the Church *Jew and Gentile coalesced*, to make known to the heavenly worlds this manifold wisdom of *Eph. iii. 1, 10*. The magnitude of this is such, that volumes might be wrote upon it. However, at present, a few remarks and sentences must suffice. And

The subject is, "That the Gentiles," *intirely or without limitation*, "should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel," *ver. 6*. The subject of the Promise is, "The unsearchable riches of Christ," *ver. 8*. Now I beg leave to *ap-pel to unbiaſſed Reason*, enlightened by Church-history ever since the Apostle's days, whether these unsearchable riches of Christ have so much as been preached among all the Gentiles the world over, what in every successive Generation? the Apostle informs us, that God has made the Gentiles *fellow-heirs with the Jews*; that is, heirs of the promise, and of the same body, incorporated into One;

One ; and partakers of the Promise. But where is the body to be seen ? Or to what degree have either Jew or Gentile to this day experienced the promise ? Let historical facts answer.

2nd. This grand Plan in all its parts, is "According to the Eternal (*or Aionion*) purpose, which He purposed in Christ Jesus our Lord," *ver. 11.* But are not the greatest and most essential parts of this purpose to be yet accomplished ? It is true, Christ is come, &c. But has He yet done any more than lay the foundation of his immense Kingdom ? Or will he, so long as this "Present evil Age," (*Gal. i. 4.*) continues ? So long as the united Kingdom of the Dragon, the Beast, and the false Prophet governs ? *Rev. xvi. 10, 13.* Certainly no.

3rd. This whole divine Plan "In other ages was not made known to the Sons of Men," *ver. 5.* And are we assured that the *whole of it* was revealed to St. Paul, &c. ? Or if it was, that he has fully Revealed it ? Or only rather hinted at it, as in the case of the man of Sin ? Or that we most rightly understand the intimations given ?

*Phil.* The purposes which the Father purposed in Christ Jesus our Lord, are firmer than the foundations of the earth, and shall stand until the whole be realized by every circumstantial accomplishment. But seeing that there is not the smallest probability, or even possibility of such accomplishment in this present evil age or state of things ; has the Apostle hinted at any future age or time for the execution of these grand and important purposes ?

*Didas.* Very plainly, and in this very epistle. You must here remark, that the out-pouring of the spirit of God at Pentecost, and in the Apostolical times, was only considered as the first-fruits (*Rom. viii. 23.*) of the spirit, the whole harvest being

being to be reaped afterwards. But when or where, pray, since those days, has such a vast harvest grown, or is now to be seen? In perfect harmony with such a view of the out-pouring of the spirit in the Apostolical times, they looked upon the extraordinary conversion of the heathen, which in a small degree then took place, as a pattern or sample of still much greater conversions that would in future take place; and that just as the first-fruits were a sample of the corn, &c. in the following Harvest. For instance,

In the second Chapter of this Epistle, all the vast supernatural gracious work which the Ephesians so happily experienced, the Apostle considers as a sample, "That in the Ages to come He might shew the exceeding riches of his Grace, in his kindness towards us, through Christ Jesus," *ver. 7.* Now here I ask, are not the *Ages to come* indefinitely put for all future ages? Will not those Ages extend far beyond the limits of the present state of things? Do not they include the Age of Gog and Magog? If they do, I ask farther, will not God have the same kindness for the people of that Age, that he had for the Ephesians? Will not "The exceeding riches of his Grace," extend unto, and be as sufficient to save, through faith, the people then as now? Or will the Riches of that grace be spent and exhausted before that Age commences? If so, the Apostle must certainly have been misinformed, and consequently misinform us. But who, that believes the bible, can or ever will believe, or so much as doubt it?

If then the Grace that saved the Ephesians through faith, will be extended unto those as well as to other future ages, must they not have the gospel preached unto them as well as the Ephesians, in order to be saved through faith in that gospel? Again, was not the quickening the Ephesians when

dead in trespasses and sins, as great a miracle, great a mystery, as little expected by both Jew and Christians, and as much surprising to them as the Raising the Heathen from the dead and sending the gospel among them, possibly can be to us? Or can we urge sufficient reasons to prove this hard negative, that such an hypothesis as the above, is no part of the divine Purpose, nor included in the aforesaid Mystery?

*Phil.* I confess, from what is already advanced that I begin to suspect Gog and Magog will spring probably, from their Ancestors, who, in sacred scripture, long have borne that name; and that such as never heard the Gospel here, will rise again to hear it hereafter. Nor is it to me improbable, but that they will have the advantage of us, as there will be neither Beast nor false Prophet in Being, no more than in Adam's days; and because hitherto every divine Dispensation has been on the advance, and probably will from less to greater degrees of divine favour. Indeed, since I have got the hint, abundance of scriptures occur to me, which seem to countenance the supposition, and which, without it, I am at a loss; and long have been, fully to account for their extensive contents. Pray, my dear Didas, let me beg a few of your thoughts upon a few of them, as they affect me in a very striking manner.

What think you of our blessed Redeemer's extensive commission to his Apostles, to go and preach the gospel to every creature? *Mat. xvi. 13.*

*Didas.* Certainly that Commission can import no less, than that every rational creature has a divine and indefeasible right to hear that Gospel, and upon believing it, to enjoy its immense privileges. And as Christ, who gave the commission, is the real Trustee or Preserver of that right, with

he, can he, consistent with that Trust or Office, for ever suffer his rational creatures to be deprived of that privilege? Since then to hear the Gospel is every rational creature's right, and Christ himself is the Preserver of that right, who will be hardy enough to say that he will so far fail in the discharge of that Trust, as for ever to suffer by many degrees the far greatest part of mankind in every age and nation to be defrauded of that Right? If he does, it must certainly be because he either cannot or will not prevent it. But who can reconcile the former with his universal sovereign Authority both in heaven and earth; and the latter with his fidelity, universal love, essential goodness, and benevolence to mankind?

Again, "Behold my servant whom I uphold!—I have put my spirit upon him. He shall bring forth Judgment to the Gentiles—I the Lord have called Thee in righteousness, and will hold thine hand, and will keep Thee, and give Thee for a Covenant of the People for a light of the Gentiles. To open the blind eyes, to bring out the Prisoners from the Prison, and them that sit in darkness, out of the Prison-house." To which permit me to add, what ascertains the whole, "*He shall not fail, nor be discouraged,*" whatever obstructions he may meet with; but how long will he persist? till he hath set Judgment in the earth. See *Isa.* xlii. 1, 8. Here, my dear Phil. observe,

1. Christ is his Father's Servant, and upheld by him; that is, by Deity; otherwise his humanity would have failed in the arduous discharge of his offices.

2. For whatever office he was called unto, he was duly qualified; "I have put my spirit upon him." *Comp. Luk.* iv. 18, 21. *Joh.* iii. 34, 35.

3. The Gentiles are the subjects of this Prophecy, and the Heirs of these Promises.

4. He

4. He is a *Light*, a Sun to the Gentiles; but when did a twentieth part, taking in all ages, ever see him? or were ever either enlightened or enlivened by him?

5. When did he ever bring forth judgment, or real religion unto 'em?

6. May not the *Prison-House* mean the Grave? Is not the Grave a Prison? Who can prove the contrary? May it not be both literally and spiritually true?

7. Observe the extent of the undertaking, which is, to "Set Judgment in the earth: And the isles, &c."

8. Observe the certainty of his fulfilling the whole of his Mediatorial Office, "*He shall not fail*, nor be discouraged."

9. Lastly observe, the Father's veracity is here pledged by promise for the performance of the whole of this grand undertaking for the Gentiles.

*Phil.* I give it as my humble opinion, that be that *Runs* may read promises here made to the Gentiles, which, if he was to *fit* and read all the histories in the world, he would never read their accomplishment. And if he was to *rise* and travel all the world over, he could not meet with a single place to take a prospect from, that there is the least probability of their accomplishment in this present evil world. But please to consider *Matt. xxiv. 14* in the next place.

*Didas.* "This Gospel of the Kingdom shall be preached in all the World, for a witness unto all nations, and then shall the End come." The Greek word for world here is *Oicoumene*, and always means properly the habitable world, and is used in *Heb. ii. 5.* for *the world to come*. It is evident from this text, that the end of the world is suspended upon the Preaching of the Gospel throughout this habitable world. But this is what never

ever yet has been, but most certainly will be before the end comes, and that to the very end of t. But where is there the least likelihood that this should be, so long as the Dragon reigns? But the end of *Oicoumene* will not arrive until Gog and Magog be devoured, *Heb. ii. 5.* Therefore the Gospel of the Kingdom will be preached to those Nations, amongst whom the liberated Devil will go out to deceive all he can, i. e. Gog and Magog, &c. *Rev. xx. 3, 8.*

*Phil.* How reasonable is this! While every diabolical art is exercised to deceive them, He who made them has such mercy upon them, that he sends his Heralds to proclaim his everlasting gospel, to counteract the deceiver, apprize them of their danger, and invite them to be citizens of the saints, and enjoy those privileges which the Devil is enlisting them to march against and overthrow.

*Didas.* True; but this is not all: The Gospel is to be preached for a "Witness unto all Nations." But what is it to witness? Is it not that worthy, faithful, and invaluable apostolical Proverb, "That Christ Jesus came into the world to save sinners?" To destroy the works of the Devil—to effect which, that he gave himself a Ransome for all—tasting Death for every man—and rose again to abolish death—and justify us from that sentence dooming us to those dreary regions! Conferring upon us a title to honour, immortality, and eternal life?

*Phil.* What other Testimony does the Gospel give but these, and such doctrines as have the closest connexion with them? But does not St. Paul refer this Testimony to be given both to this very subject, and the very Time also, in *1 Tim. ii. 6.*? You will very much oblige me to open that passage a little, which, if I mistake not, appears very much in point.

*Didas.* A little, my dear friend; it must be;

for a volume may be wrote upon it. They are, "Who gave Himself a ransom (for a price redemption) for all, to be testified in due Time or in his own proper Seasons. See the Greek comp. Chap. vi. 14. The better to understand which, we must observe,

1st. That the great Apostle introduces the subject very properly, by exhorting, that, first supplications, prayers, &c. be made *for all* ver. 1. But if by far the greatest part of men a secret decree, are either doomed to an inevitable damnation, or passed by in the means of Redemption, and so left to perish under the ruins of fall, why did the Holy Ghost exhort us to pray for them? What! Has *Elohim* decreed one and commanded us to pray against the thing decreed? Who would attribute such inconsistency to infinite wisdom and goodness? Not Devils.

2nd. The more forcibly to urge his exhortation, he assures us, that "This is good and acceptable in the sight of God our Saviour," Upon what possible ground of truth can this assertion stand? Is it good to pray against a secret will and purpose? Or is it good to pray for that which God before had determined not to grant, although he even exhorts us to do it? Is it possible to acquit an earthly Sovereign of duty in such a case, or any thing like it? Again the Apostle adds, that it is *acceptable* as well as *good*. If God has enjoined it, 'tis most certainly our duty to obey. And if, in humble obedience to his injunction, we properly address our Manner of prayer and supplication for the *salvation* of a people (for that is to be the subject of our prayers, and such obedience and service, no doubt, are Good and Acceptable, suppose that we can pray with Faith; that is, believing that God both can

rant what we pray for. But if we believe, an irrevocable Decree is passed in Heaven, by *any part*, and much more by far the *greatest* be consigned to eternal sufferings, how is it for a Believer to pray in faith? And if, he pray, he believes that it is for what God ever grant, how can such prayers be either or acceptable in the sight of God our Saviour?

The solid foundation upon which our duty, when we make prayer and supplication for salvation of all men, and that which renders both good in themselves and acceptable in sight of God our Saviour, is this, that God our "Will have all men to be Saved," *ver. 4.* can such prayers be otherwise than both good acceptable in God's sight, when they tally so y with His own Will? But is this true, God *will* have *all men* to be saved?

I. No doubt. For the Apostle roundly it without either *if* or *and*—without any *divine* condition.

*tas.* If so, it is impossible that the *contrary* be true. It can never be his positive will that one should be damned. If, then, God will all men to be saved, why should any short-d mortal imagine, and that in direct opposition to the positive will of God, our own prayers, our own feelings, that very few will finally be ? Before we draw such a horrid conclusion, militates so directly against both the letter of *ure*, our natural notions of a Deity, and the *ion* feelings of humanity; had we not better for the event, than dogmatize upon such *pre-* is grounds as that whole hypothesis stands ? For my own Part, so far as I know *my-* nothing but such an event can reconcile it to *idgment* and feelings.

*d's* Thoughts and Ways as far surpass ours,

as Himself is above us. Such are the narrow limits of our understandings, and ignorance both of the works and word of God, that we often egregiously err contrary to our design. *Nescire and errare humanum est.* This should make us cautious and modest in our decisions of matters of the greatest moment. But is any thing too hard for God ?

The Apostle having informed us of the reason why our prayers, &c. for the salvation of *all men* are good and acceptable, &c. viz. because God *will have all men* to be saved, now hints at the means which the divine Plan has appointed to compass so great an end. And they are,

4<sup>th</sup>. First, He wills all men "To come to the Knowledge of the Truth." - Whatever God does immediately Himself, one word is sufficient. But when He employs subordinate causes, the means are always calculated by infinite wisdom sufficient to effect the end. Now one appointed means to bring about this divine will is, the *Knowledge of the Truth*, or of the Gospel. But how shall all men come to the knowledge of this, except they either hear it, or read it ? Under the Jewish dispensation, how small was the country, and how few its inhabitants, who were blessed with the sacred Oracles, when compared with the rest of the world ! Under the present Christian dispensation, who will plead for its universality, except the Pope and Papal votaries ? Not a word need to be said in proof of what none will deny, namely, that from the beginning of Christianity to this very day, a very great majority has gone out of the world with little or no knowledge of it at all. If, then, God wills all men to be saved ; and, in order to that great end, to come to the knowledge of the Truth, to give them an opportunity to believe it ; and if the far greatest part of men go out of the world without

without a possibility of ever acquiring that knowledge here; I conclude, that God will most certainly find means to communicate that knowledge hereafter. And I ask, by what more probable method than this hypothesis suggests? To hear it in *Isaiah*, is not surely so probable.

5th. Second, The grand medium by which the salvation of Man is to be effected, is contained in the two following propositions, 1. "There is One God." And do not the unity of his nature and attributes imply an unity of design with respect to creatures of the same kind? Will his nature, which is uniform, admit of partiality? Suppose it possible for his will to incline to it, would his essential love, justice, and goodness, admit of it? Are not all equally related to Him? 2. "And One Mediator between God and Men, the Man Christ Jesus."

As this man was made of the seed of Abraham and David, he must be of the same nature identically. From this nature, then, is there any thing to induce him to regard one man above another? Are not all equally related to him? Again, Since God and Man at variance—without Reconciliation, Man must suffer—a Mediator must be equally related to both Parties, or he could not negotiate for both. According to the natures of the parties at variance, he must have the interests of both equally at heart—He must be authorized, and in every thing perfectly qualified, for the important office—Such, in every respect, is the man Christ Jesus. Again, the Apostle says in General, between God and Man—here the Nature is regarded, and personality in one sense is excluded. God consists of three Persons; and Man of so many as there are individuals of the kind. With regard to Personality, both sides are considered collectively. If an *indefinite* be equal to an *universal*, 'tis plain, that

that He officially mediates for every individual person. What shall we say?

Can any man in his senses suppose, that this mediation will, in its issue, prove so far abortive, as that it will fail in its effects on the greatest part of Mankind? To say that he mediates only for the elect, is to say what the Apostle neither said nor thought of. Where do we read it? That the Great Mediator acted officially for all mankind, the Resurrection of all fully demonstrates. Is it then rational to suppose, that but very few, out of the whole, will ever have the possibility of benefiting by this mediation? It cannot be. Sooner or later, most certainly, every one will have such opportunity.

*Phil.* Humanity can have no objection. Notwithstanding the appearances of Providence at the present are far from being favourable, I doubt not, but that every future scene of the grand Drama will exhibit upon the stage of Time such astonishing subjects, though some of them very Tragical, as will gradually open and display the design of the great and astonishing performance, as directed by the Principal Undertaker.

*Didas.* That will undoubtedly be the case sometime, and the very next verse tells us when. And therefore the Apostle informs us,

6th. That the great Mediator, in the discharge of his Office, "Gave Himself a Ransome for all," ver. 6. In which words, we have the Pillar that props up the fabric of the Apostle's building in the passage before us. Who will say that this *price of redemption* was not *sufficient*, in the estimation of the Father, for *every man*? Who hath so far been admitted into the Privy Counsel above, as to be able to demonstrate, that it was never *intended for all*? Or in which of the Archives of God's Court is it written, that it was not *accepted for all*? If the

the negative of these queries can never be proved from scripture, and that in explicit terms, we may venture safely to depend upon the affirmative, which is so often explicitly affirmed. And let me tell you, my dear Phil. that if the closing scene, here this Mediation is at an end, should evidence the negative side of the question to be true, I will unconditionally believe it; but till then, hope to be excused if I believe the exact contrary.

But I am inclined to think, that long before then, such a Testimony will be publicly produced, I will silence all objections, answer all arguments, and turn all opposition into full acquiescence; for the Apostle tells me, and with me his Authority is sufficient. "Christ Jesus gave Himself a Ransom for all, to be testified in due time," or a Testimony, &c.

Setting prejudice (that Jaundice-eyed Judge,) aside, with every preconceived opinion, let rational criticism speak—I am mistaken if it will not candidly allow, that this verse clearly informs us, that Christ's *own proper times or seasons* will produce a *Testimony*, that He gave Himself a Ransom for all mankind.

1. Our business is to enquire, When these Times commence. And as they have not yet commenced, or are not now current, we need not be surprised if there be different sentiments upon this weighty subject; more especially when we consider, that the Times we live in are those of the Dragon, Beast, and false Prophet.

2. The words rendered in our Translation *In the Time*, in the greek are found exactly the same in the last Chapter of this Epistle, and are there translated very differently, and much nearer the greek, *in His Times*. See Chap. vi. 15. But may be more closely still, *In His own, or proper Times*; *Times*, note, in the Plural. These times are, 1st, The

The *Sabbatismos*, or the Millennium. 2nd. Satan's *Little Season*. 3rd. The Age of Ages, or the New-Jerusalem state. These are the *Times* of the Restitution of all Things—The *Times* of Refreshing, or Revivification, because in them all the dead will rise again, in the Presence of the Lord, *Acts* iii. 19, 21. The commencement of these *Times* will be at Christ's next coming, as is quite plain in the passages referred to.

*Phil.* Here is time enough indeed to testify any thing in! But, pray my dear friend, what Testimony will it be that will be then attested?

*Didas.* Our Saviour tells us, that it is the Gospel that is to be Preached in all the world to come, (*Heb.* ii. 6.) for a Testimony unto them. For as the Testimony is to be given in his own *Times*, so that world to come is his own world, as is plain enough at first sight. Now the sum of the Gospel we have just heard from this passage; and according to the Apostle, it is in substance the very same with that which will then be attested, or as our Saviour adds preached also. *Matt.* xxiv. 14.

1. God will have all men to be saved.
2. To come to the knowledge of the Truth, viz. By hearing it Preached in all that world.
3. That Jesus Christ is the One Mediator, and consequently the only Saviour. That in discharging that important office,
4. He gave Himself a Price of Redemption for all, being the very same for whom he was a Mediator.

*Phil.* Glorious Truths indeed! But who do you suppose will give this decisive Testimony?

*Didas.* Without doubt every person whom the king of kings shall think proper to employ, as his Embassadors and Heralds. But in the *Time* of the Millennium, and in the New Jerusalem, Christ himself will be personally present, and as an infal-

ible Judge of all Controversies, will decide them all infallibly right.

*Phil.* Happy Time! Blessed Sabbath! Then will God's will be done on earth, as it is in heaven. "The spirit of God, which animates the saints; will then unite them together under Christ their Head, in the same knowledge of divine Truth; in the same love and obedience to God; in the same affection one towards another; and in the same endeavours to promote the good of the whole. The Being of God, his Perfections, and Authority, will be fully acknowledged; his laws obeyed with cheerfulness; his mysteries understood, or received with humility; his justice revered; his goodness admired; and Himself worshipped in Spirit and in Truth. The œconomy of the Word in a body of flesh, and the dignity of his nature, will no longer be matter of contradiction and strife, but confessed in a manner becoming those who enjoy the Redemption obtained by his blood; and Himself be joined with the Father and Holy Spirit, in the worship and praises of Angels and Men. Religion will be pure, without hypocrisy; virtue without presumption, love without dissimulation, honour without pride, power without oppression, and knowledge without conceit. No one's abundance will create envy, where every one is full, and selfishness will be lost in the spirit of Love." *Dr. Knight.*

*Didas.* After this agreeable relaxation, for which I thank you, we must now return to our subject. Well, as I hope it appears sufficiently evident, that our Saviour gave himself a ransom for all, it follows that all are ransomed—all bought with a Price—yea, the same Price, and that Price of inestimable value: Consequently all men are Christ's Property by Purchase. Will reason, then, ever admit, that he will part with his Purchase, or

any part of it, on any account whatever, without the greatest reluctance? Do not justice and mercy both unite to plead the cause of all the ransomed World? Let reason and revelation both be heard in this common cause of humanity. Their verdict is unanimous—Here or hereafter, they all avouch, every individual of the human race ought to hear the gospel of the Grace of God, to afford an opportunity to believe and be saved. But it must be allowed on all hands, that here it has not all the world over. Yea, are we assured that all the inhabited parts of the earth are known at this day? And how lately have one half of it been discovered?

As Christ gave himself a Ransome for all, and of course all are his purchased property, so He enjoys a prior right to all. For "all things were made by Him, and for him." Yea, and he has his Father's Promise, that, in future, "The Heathen, (indefinitely) shall be his inheritance, and the uttermost parts of the earth His Possession." Will he inherit them only to destroy them? though at his next coming he will the ~~then~~ living Generation, as you have already heard. But if he does not raise them up again, how can the ends of the earth be His Possession? This will be in a future state, as is too plain to be denied, *Rev. ii. 26, 27*. What subtilty can defraud, or opposition violently extort this Possession from him? Does not He Possess in order to dwell in or among, and so make them happy? If reason dictates to Man to secure and make the most of his property, surely the fountain of reason will much more; unless, in this case, the streams rise higher than the fountain!

If all were made for Him, can we reasonably imagine, that the devil will have by far the greatest part, for ever? At present they are the Dragon's Possession—Christ and Christianity are not heard of among

them—and so they will continue till the  
 n is bound. But after that period, will they  
 remain so? The whole tenor of scripture-  
 cy announces the contrary. Christ's own  
 will then commence, and henceforth the  
 en will be his peculiar People and Property,  
 ! Seeing, then, that God will have all men  
 saved—that Christ gave himself a ransom  
 —with how great propriety does the Apostle  
 the living God the Saviour of *all men*, (1 Tim.  
 ) but especially of those that believe!

is. Very true: And upon those two Pil-  
 eneral Redemption will for ever stand. And  
 was a principal doctrine enjoined Timothy  
 h, why should any refuse to preach it now?  
 . But if God be the Saviour of all men,  
 es the Apostle add, "Especially of those  
 lieve?"

ts. For this substantial reason—Because, in  
 e, only they who believe will be saved,  
 every dispensation. But how can those  
 the Gospel who never heard it? And how  
 her have or possibly can hear it in this life?  
 fore they will rise to hear it, in order to  
 God to be the Saviour of all men by Grace  
 h Faith; except a comparative few, incurably  
 te, whose obstinate cry is, "We will not  
 is Man to reign over us."

principal design of Preaching is, To pro-  
 as the Heralds of Heaven, Peace upon  
 or Reconciliation on God's part, and to  
 ice his good-will towards men. Is it possible  
 is good-will should shine more brilliantly  
 upon the cross? See, my dear Phil. see! I  
 ily-begotten of the Father, divested of his  
 ly glory, clothed in human flesh, and crown-  
 h Thorns! exchanging his Father's Bosom  
 accursed tree for his humanity to expire  
 upon

upon—the object of man's indignant fury—object of angelical adoration, and his Father's love! And why all these unexampled sufferings but because “He is the Propitiation for the sin of the whole of the World?” 1 Joh. ii. 3.

After all, may we not reasonably ask, If this the way in which the Father of the spirits of all discovered his benevolence towards his disobedient children, when every act of disobedience was full prospect before him; and for which his beloved Son expired in unequalled agonies; can anything change this good-will into such implacable wrath, as nothing but endless and unexpressed sufferings inflicted upon most of these very children can ever satisfy?

*Phil.* Reason recoils at the thought!

*Didas.* One Thing only can do it. An absolute rejection of that Propitiation, from an absolute refusal of accepting the Son of God to be our only Saviour. But how can this possibly be the case of those to whom this propitiation was tendered, and who therefore die totally ignorant of it? And as this indisputably is the case of most of mankind—as the propitiation is made for all—and all must believe in it to receive the full benefit of it—I conclude, that it must certainly be Preached unto them after they rise again.

It was in consequence of this good-will, that God was in Christ reconciling the world unto Himself, *not imputing* their Trespases unto them. 2 Cor. v. 19. This non-imputation follows the reconciliation, as that does upon Christ being a sin-offering for us, who knew no sin. Now, the Apostles were sent as Embassadors for Christ in this peculiar point of light, “As though God beseech you by us,” saith the Apostle. How ardently must He be Reconciled, when he condescends to entreat the guilty to accept of Reconciliation.

lation? But this is not all: For the Embassy was, "We beseech you, *in Christ's stead*, **BE YE RECONCILED UNTO GOD.**"

1. God *imputed* sin or guilt unto Christ, who was personally free from it.

2. In consequence of this imputation of it to Christ, it is not imputed to the World. And now, that sin is not imputed, God is reconciled unto the World.

3. And in virtue of this Reconciliation, God himself *Beseeches*, and Christ, by his Embassadors, *Prays* the World to be Reconciled to God. Astonishing proceeding towards a whole guilty World!

Let my dear Phil. here observe, that God is essentially loving and merciful to every rational creature. This love sent Christ from Heaven, *Joh. iii. 16.* By a transfer of guilt from the guilty World to Christ, Christ suffered. God, who always willed that all should be saved, by this expedient took away every impediment that stood in his own way against it, in a course of Justice. Hence, nothing hinders the salvation of the world, or stands in the way of it, but want of reconciliation unto God, and faith in our Lord Jesus Christ. As to the former, both God and the Mediator evidence their most earnest desire for it, in that they beseech and pray the World to be reconciled unto God. And as touching faith in our Lord Jesus Christ, certain it is, "That Faith comes by Hearing." And if so, must not all the whole world, and every individual Person that has been, is, or ever will be born into it, Hear the Gospel somewhere, sooner or later? Can they be saved any other way than by Grace through Faith? Can any ever be Justified from personal Guilt, otherwise than "Freely by (God's) Grace, through the Redemption that is in Jesus Christ, whom God hath set up a Propitiation through Faith in his blood?"

blood?" Or where in Scripture do we read God can "Be just, and the Justifier of him believeth in Jesus," upon any other Plan? the whole, I conclude, that they who never the Gospel in this life, will rise to hear it there; or the Gospel Plan of Salvation be varied, or in the issue fail very much in its design. But when Christ's own Times arrive can disprove the Preaching of the Gospel. And, Gog and Magog excepted, upon what founded upon Revelation, can we ever that many will then disbelieve it to their condemnation?

Again, our Saviour by Oath was established High-Priest in things pertaining to God. He was to make Atonement for the sins of the People. Now let any one point out that Scripture, which informs us of any People, or any sins, (except sin against the Holy Ghost) that he has no Reconciliation for? The People mean the People in a natural way, all that are Partakers of flesh and blood, *Heb. ii. 14, 17*: Atonement made for all who are made of human flesh and blood. Is it then probable that very few receive that atonement? Did not God foreknow if it be true? But is it just in Deity to receive satisfaction for an offence, and to punish the offender also? It cannot be, except on certain conditions, and I know none except final unbelief. Christ actually suffered adequate punishment for sin, the more sin, the more severe the punishment. Now the guilt of all who went astray from God to meet in him as a common centre, (*Isa. 53*) and he bore the whole in his own body upon the Tree. Hence the Guilt of us all was transferred virtually from the guilty to the innocent. perhaps eight out of ten will suffer themselves should the innocent suffer for them also?

If, then, the High-Priest made atonement for us, I conclude, upon the principles of justice and equity, that all have a Right to the benefit of that atonement. And why may not the benefit be accepted in general by those who will hear it attested at Christ's own Times?

Again, "Christ was delivered for Our Offences, and raised again for Our Justification," *Rom. iv. 25*. For *ours*; he speaks not here of Adam's. Sin a debt, the world of sinners debtors, God the creditor, and the Man Christ Jesus the responsible surety. The Creditor justly demanded payment from the Surety, because the principal debtors had nothing to pay, "no not one farthing per pound. Himself therefore, Paid the uttermost farthing of penal future sufferings. If this be denied, why did He suffer the just for the unjust, not only to bring us out of the grave, but to bring us to God? But if so, must far the greatest part of the just suffer also? When the Surety has paid the termmost farthing, shall the original and proper debtor pay it over again? What Law of God or man requires this? And will God himself exact

Again,  
The Lord is *Good*, saith the Prophet. God is *good*, saith the Apostle. But goodness and love are essential to his Nature, infinite in themselves; and have, among others, Mankind for their objects. This goodness and love *intentionally* created to make us happy. It could not possibly con-  
trast with this love and goodness to make one immortal spirit designedly to be miserable. Can we then in reason suppose, that God's design will finally be defeated? Can it be reconciled to those innumerable attributes in deity, to give an existence to mankind, and then place the far greatest part in such circumstances, that their eternal misery should be inevitable? Is it not more agreeable to reason,  
and

and our natural notions of a deity, to see that either he would never have Created the his wisdom and power would have prevented possibility of such a dreadful event?

If God's original design was to communicate from himself such a degree of his common Perfections to mankind, as to make us the images of Himself, according to our natural capacities; are not his wisdom and omnipotent power sufficient to effect that design in spite of any opposition it can meet with? Or what derangement could possibly occur, which Omnipotence could not foresee, or his power and goodness prevent?

Men, deceived by the Devil, may militate against their own interests; and some, who prove finally incorrigible; but when the truth is discovered, the principles of self-preservation, conatural to mankind, in such a situation, must greatly alarm them. Is it not highly reasonable to suppose, that he who made them will show mercy upon them, and rise to their rescue from eternal torments? Or who can reconcile the knowledge of the infinitely amiable attributes of Deity with the endless torments of the greatest part of mankind, thus deceived? If justice be satisfied, God be reconciled to the world—what attrition, Deity, or policy of Hell, can hinder the salvation of all men, who have not committed unpardonable sin?

What is the Gospel but glad tidings of joy? Ought not those Tidings to reach every creature they were intended for all People? Do the Angels mistake the extent of their message?

But, in what sense can the birth of a Son of God, the Lord, be matter of great joy to a people; if, alas! in the issue, he will prove the eternal Condemner of the far greatest

*Adam*, it is true, Rebelled ; and, by that rebellion, involved all his Posterity, without their knowledge or consent, in his guilt and forfeiture, and consequently in partial and temporary misery, and no more. For could you descend into the infernal *hades*, among all the horrid exclamations, not one would be heard to lay his damnation at *Adam's* door. But the Second *Adam*, instead of effectually removing all the sad consequences of the fall, 'tis commonly supposed by many, that He will add Eternity to the torments ; and, instead of a *Grave* only, kindle a hell of fire and brimstone, never to be quenched. And, this it is supposed, By the Orthodox in General, whether *Arminians*, or *Calvinists*, will be the most certain Portion of the greatest part of mankind, in every age and part of the world ! A horrid supposition indeed !

But upon this supposition, reason and candor are ready to enquire, in what sense can the birth of Christ the Lord, be justly accounted matter of great Joy to all People ? It must be confessed, that the coming of Christ is the sole cause of a Resurrection, as the *second* Death is the consequence of that resurrection. And if the far greater number of mankind in all ages and places will die that death, as usually supposed ; what shall we say ? I shudder to think of it, yet who can deny it ? That instead of being the Saviour of the World, He must certainly have Come into the world "To condemn the world," notwithstanding his own express declaration to the contrary, *Joh. iii. 17*. Must it not then have been better for those devoted Immortals, had He never come at all ? I ask, what sort of glad Tidings must those be, that justly infer a conclusion, like this ? Surely not those of great Joy to all People !

As these glad tidings must be heard by all People, before they can minister great Joy ; I beg to know

know when or where they are to hear them, as I suppose it must be with their own Ears; if they do not come out of their graves to hear them; as it is confessed that only a comparative few ever heard them before they were consigned thither? Must they hear them in *Hades*, or in some Popish Purgatory?

Since both the knowledge of Gospel-truth, contained in these glad-tidings, and faith must come by hearing them: Since God wills that All should come to the knowledge of them, and few do in this world in the least degree; what is their either unreasonable, antisciptural, impossible, or absurd, in the supposition, that they will hear them hereafter? If, instead of militating against, it harmonizes with the soundest reason, most impartial justice, the divine attributes, and the necessity of the subject, why should it be discountenanced for its novelty? How then can knowledge *increase*?

However strange the above supposition may appear; can we do justice to some of our Saviour's Parables without it? For instance; the Leaven that was hid in three measures of meal, until the whole was leavened. Providence has distributed Mankind into Jews, Heathens, Christians; does not the word *Lump* intend mankind in a collective sense? And what does the Leaven intend but Grace communicated from the fulness of Christ? The circumstance of its being *hid*, very clearly intimates the slowness and mysteriousness of its operation, gradually fermenting, until it has incorporated itself with the whole mass of Mankind, as our Saviour seems to intend.

The Parable of the Mustard-seed—Can any thing be more to the point? Here we have the least of all seeds shooting out into a Tree sufficient to find habitation for the fowls of Heaven. The time of its growth, and the difference of soil or climate,

we, are not here noticed. The absence of these restrictive circumstances are intended to point out the universality of its progress, until it arrives at the utmost limits of its Perfection. From the paleness of the grain, the swelling idea must extend to the utmost size of the Tree, imperceptible in its growth, yet astonishing in its size, from a small seed! The purport of which is, to show what small beginnings the kingdom of Grace makes its rise, and the progress it makes, until it arrives at its perfection. Now if the whole lump be leavened, there can but be a very small *residuum*.—And the expanding mustard-seed, surprises Reason itself, in its growth!

Nebuchadnezzar's dream is very worthy of notice. The image is standing, but the Sovereign authority has long resided in the ten toes. These, are the remains of the four Monarchies preceding, so, only to be destroyed by the Stone cut out of the mountain. The Dominions of the Beast and false Prophet are within the limits of these ancient Empires, and will fall when they fall. The size of the Stone is three-fold. When first cut out of the mountain, it is very small—it gradually increases, like a rolling snow ball, till it swells into a mountain—then the mountain spreads till it covers the whole earth. The first small size corresponds with Christianity in its current state. It reaches from Pentecost unto our Saviour's next coming: At this time it will break the whole image to pieces, and then commence a mountain gradually, when the kingdoms of the world become the kingdoms of our God and of his Christ. This growing Stone will arrive at its mountain-size in the Times of the Millennium and of Satan's little season. But the New Jerusalem State is reserved for its last size, when, in the Age of Ages, it will cover the whole earth; but this it never had done before, witness

Gog

Know when or where they are to hear them, as I suppose it must be with their own Ears, if they do not come out of their graves to hear them; as it is confessed that only a comparative few ever heard them before they were consigned thither? Must they hear them in *Hades*, or in some Popish Purgatory?

Since both the knowledge of Gospel-truth, contained in these glad-tidings, and faith must come by hearing them: Since God wills that All should come to the knowledge of them, and few do in this world in the least degree; what is their either unreasonable, antisciptural, impossible, or absurd, in the supposition, that they will hear them hereafter? If, instead of militating against, it harmonizes with the soundest reason, most impartial justice, the divine attributes, and the necessity of the subject, why should it be discountenanced for its novelty? How then can knowledge *interest*?

However strange the above supposition may appear; can we do justice to some of our Saviour's Parables without it? For instance; the Leaven that was hid in three measures of meal, until the whole was leavened. Providence has distributed mankind into Jews, Heathens, Christians; does not the word *Lump* intend mankind in a collective sense? And what does the Leaven intend but Grace communicated from the fulness of Christ? The circumstance of its being *hid*, very clearly intimates the slowness and mysteriousness of its operation, gradually fermenting, until it has incorporated itself with the whole mass of Mankind, as our Saviour seems to intend.

The Parable of the Mustard-seed—Can any thing be more to the point? Here we have the least of all seeds shooting out into a Tree sufficient to find habitation for the fowls of Heaven. The time of its growth, and the difference of soil or climate,

ice, are not here noticed. The absence of these restrictive circumstances are intended to point out the universality of its progress, until it arrives at the utmost limits of its Perfection. From the palmeto of the grain, the swelling idea must expand to the utmost size of the Tree, imperceptible in its growth, yet astonishing in its size, from a small seed! The purport of which is, to show how what small beginnings the kingdom of Grace makes its rise, and the progress it makes, until it arrives at its perfection. Now if the whole lump be leavened, there can but be a very small *residuum*. And the expanding mustard-seed, surprises Reason itself, in its growth!

Nebuchadnezzar's dream is very worthy of notice. The image is standing, but the Sovereign authority has long resided in the ten toes. These, is the remains of the four Monarchies preceding, only to be destroyed by the Stone cut out of the mountain. The Dominions of the Beast and false Prophet are within the limits of these ancient empires, and will fall when they fall. The size of the stone is three-fold. When first cut out of the mountain, it is very small—it gradually increases, like a rolling snow ball, till it swells into a mountain—then the mountain spreads till it covers the whole earth. The first small size corresponds with Christianity in its current state. It reaches from Pentecost unto our Saviour's next coming: At this time it will break the whole image to pieces, and then commence a mountain gradually, when the kingdoms of the world become the kingdoms of our God and of his Christ. This growing stone will arrive at its mountain-size in the Times of the Millennium and of Satan's little season. But the New Jerusalem state is reserved for its last size, then, in the Age of Ages, it will cover the whole earth; but this it never had done before, witness

Gog

Goſt and Magog. This laſt period includes the dignity of Chriſt's Kingdom both temporally and ſpiritually, and will continue to the end of Time, when his Mediatorial Office ceaſes.

It will appear below, that the Goſpel of the Kingdom will be Preached throughout all thoſe long periods, and "Then will the End come." It will be then, and not till then, that the fermenting leaven will temper the whole Lump of Mankind, to the great Joy of angelical beings !

*Phil.* My dear Didas. whence can originate thoſe tremendously awful, if not horrid ideas, that have found entertainment in many human heads; of the Governor of the Univerſe ; as if implacable wrath was his darling attribute, and vindictive vengeance his principal delight ; or as if to hurl hundreds of millions into hell was a trifling thing with Him, and the moſt of them for no other reaſon than His own good pleaſure, or at moſt, for a Crime which they never committed ? To attribute a ſentiment to the Deity, at which humanity ſhudders and reaſon recoils, is certainly to ſuppoſe our Maker worſe than ourſelves ; nor is it leſs contrary to the very ſpirit and genius of Chriſtianity, whoſe origin and eſſence is Love itſelf.

*Didas.* As it is impoſſible to reconcile ſuch ſentiments with reaſon, our natural feelings, or the genuine doctrines of the Bible ; ſo it is vain and abſurd to reſolve them into ſome ſuppoſed ſecret occult Decrees of Heaven, as ſuch ſuppoſed decrees directly contradict what is confeſſed by the Revealed will of God : Such ſentiments therefore can have no exiſtence but in the miſtaken judgments of fallible mortals.

How many thouſands have been involved in the inextricable Labyrinths of vain reaſoning—overwhelmed and plunged into the deepeſt diſtreſs, and that without the leaſt glimmering beam of hope ;

certain clue to lead them out of those gloomy principles of Despair!

But the Doctrine here advanced, how sweetly is calculated to disperse the gloom—administer comfort to such disconsolate minds, being pregnant with rational grounds of hope for every individual of the human race, whose inveterate obstinacy, and malignant contempt of Christ and his disciples, have not transported them beyond the all but boundless limits of redeeming love and mercy—which far transcend our most exalted conceptions, as Scripture asserts, and Reason confesses. When “Ages to come” have discovered those errors; exhibited them to public inspection; and corrected them by an universal Salvation of Adam’s race, except as above excepted; how many erroneous conclusions, derogatory to divine Philanthropy—depreciating the merits of our glorious Redeemer by a contraction of their limits, and reducing his Redemption into so narrow a compass, to exclude from its benefits the most of Mankind—surely such conclusions, and the Principles from which they were drawn, will vanish like dreams; and the Persons who drew them, now waked awake, stand astonished to see their mistakes covered!

Such a glorious display of the vast dimensions of Redemption, realized according to the letter of Scripture, will teach men and angels how it originated from universal Love and Benevolence—concerted by Omniscience—conducted by unerring Wisdom and Omnipotence—and at the same time, the whole of it administered upon Principles the strictest Justice, and most inviolable Truth. Every attribute of Deity shines in its divine lustre; join in concert in the sweetest harmony to the glory of God; securing and advancing the honour of the world’s Redeemer; dignifying,

with a divine nature, countless millions of his Immortals, henceforth possess of every possible degree of glory which that nature is capable of. Thus is discovered a boundless and endless throne of gratitude and praise for Men and Angels!

You recollect, my dear friend, this is one of those Foundation-Truths we intended the Pilgrimage Essay to stand upon, viz. that there is no other Name given under heaven among men whereby we can be saved, but the Name of Jesus. I here permit me to ask, is it Scriptural to suppose that those many hundreds of millions of Heathens, being by far the bigger half of mankind, may be saved without ever hearing of the Name of Jesus? If so, they are saved without believing his name! Can they believe in Him of whom they have not heard? and how shall they hear without a Preacher? These countless myriads have the world without ever hearing a syllable of joyful sound: Are we not here reduced to a dilemma, That those already dead must either never hear it, or rise to hear it in ages yet to come? If this be denied, I ask, must they all for ever remain—be annihilated? If not, how, or by what means must they be saved? But if by far the greatest part of Mankind may be saved without ever either hearing of Christ or believing in Him, why not all? And upon this supposition, what is the absolute necessity of either preaching or believing? If there be any cogency in this mode of reasoning, is it not much more likely, that Ages to come will give to those Heathen an opportunity both to hear and believe, in order to their salvation, rather than conclude that it never was any intended for them, or that Christ will save them without either? both of which positions are absurd in the extreme.

*Phil.* But as final salvation or damnation in the Scales of the Sanctuary are suspended upon the believing or not believing, the necessity of both preaching and hearing are the necessary consequences. Had not this been the case, why did our Saviour commission his Disciples to Preach it to every creature, but that every creature might believe and be saved; seeing the world through him *might be saved?*

*Didas.* True. That certainly was his design. For either He intended it for every creature, or he did not. If he did, who shall finally frustrate his intention? If he did not, what did he mean? If the message was not *designed* for every Creature, how shall we vindicate Him who gave the commission from insincerity?

If it be allowed, that the Merit and consequent Satisfaction of our Saviour were adequate to the guilt of Mankind, it follows, upon the meritorious satisfaction being accepted, that the World of mankind are virtually forgiven; does any thing but unbelief hinder the actual application of that pardon? Can Justice inflict farther or future punishment, having received compensation; or hinder Mercy and Benevolence from effecting the Salvation of all, in ages and by means best calculated to display the manifold wisdom of God, except as above excepted; that is, final Unbeliefers?

*Phil.* But can Unbelief be a damning sin unless it is obstinate and wilful? Or will abounding grace absolutely save one soul who never heard of it, whether Infant or Heathen?

*Didas.* Invincible ignorance merits excuse, but none can ever, upon Gospel Terms, get to heaven in that ignorance. He who will have all men to be saved, will, in order thereto, that all should come to "The knowledge of the Truth." Abounding

ing grace will save none but those *who receive it*. To me it seems evident, that the everlasting gospel must be preached to the heathen hereafter, as unto us now; and that they will be saved as we are now, viz. By Grace, through Faith, or perish in unbelief, as it is to be feared too many now do. If this be denied, they must either be saved by a way not discovered in the Gospel, or, perish. Which is the most rational way to solve this difficulty? Shall we cut the Gordian knot, and either damn or annihilate them all at a stroke? Some writers do the one, and some the other. Others land them all in heaven by the Tide of 'abounding grace'. Others suppose, that a few, and but a few, will find their way to heaven, by living up to the star-light of their dark dispensation. Vain surmises!

May I here be permitted to make an appeal to enlightened reason? Which of those very different hypotheses is most eligible, most rational, and most scriptural? Who can allow less limits than I have done, respecting both Persons, Time, and Place, and do no violence to the very letter of the Scriptures? Objections and cavils, wit and learning may make; and what Truth is it, against which they cannot easily levy an army? But one single substantial proof will stand out a siege against them all.

It may, at first thought, be supposed incongruous for persons raised from the dead to hear the gospel, believe it, and be saved. But wherein does that incongruity lie? Is not death analogous to sleep, and in the Scripture language, is it not so denominated? Is it unreasonable to suppose, that the Holy Ghost foreseeing this vast event, accommodated the term to that daily necessary rest, in order to familiarize it to our ideas, as well as to lessen the horror of dying? We are not to suppose that the heathen will rise with such glorious

bodies

es as the Saints will have, such as St. Paul describes in 1 Cor. xv. Where is the difference between making Adam's body, and raising the dust of the dead? May not the one be as easily reanimated, as the first of the kind was originally animated? The body of Adam was qualified to perform every animal function intended for it in his present condition; and why may not theirs? What injury will they rise with incompatible with hearing the gospel? If there will be a *Resurrection* of all things, then surely of human bodies out of the dust, such as Adam's may be supposed to have been. Does not a Resurrection properly mean, that the very same identical or numerical body will be again? Can the different circumstances of bodies raised from the dead, or quickened from the dust, make such an essential difference, so that the kinds of the one shall be qualified to hear the Gospel, and the other incapacitated? What metaphysical absurdity is there in supposing, that a body raised from the dust may hear the Gospel, believe, and be saved, as well as a corrupting Lazarus called forth from the grave could? Adam was made out of the dust: Where will be the difference in the *texture* of the dust of the rising dead, being originally *derived* from his, and the dust of mother earth that gave being to his? In reason, the reanimated dust, if any difference at all will subsist, may put in a plea in its own favour, as being a second edition of the same building, the former being pulled down with a view to improvement. With God nothing is impossible. To make Adam's body out of the dust, or compose Eve's out of his, are equally easy to Omnipotence.

The body of Eve had a prior existence in the body of Adam to her own personal existence. But was not the operation performed upon his body, in order to extract the materials for the composition

of hers, much more solemn than is usually conceived to have been? This operation is thus related by Moses: "And Jehovah Elohim, or Jehovah one of the Elohim (*Chap. iii. 22.*) caused a *deep sleep* to fall upon Adam, and he *Slept*: And He took one of his ribs, and closed up the flesh instead thereof," *Chap. ii. 21.* The Jews have three words for sleep, expressive of its different degrees; but Lexicographers tell us, that the word *Thardemah* here used by Moses, is the deepest sleep of all. But I ask, is not this language of the Holy Ghost identical in its meaning, as used here, and in the New Testament? In this last, sleep means Death. Can it mean any less here? We must confess that the skill of the operator here was far above human, but that does not hinder from supposing that Adam actually died under the divine operation. If so, we here have the reason why the New Testament calls Death sleep. And without a miracle, could such an Operation be performed and the person survive it? To suppose that this was a temporary death, is more agreeable to experience and matter of fact, to the use of the term by our Lord and his Apostles; and the miracle of restoring him to life again, is much more instructive than to suppose otherwise. In this point of light, how can it be viewed otherwise than as a mystical, proleptical, and instructive lesson? Does it not plainly teach us, as in other things, so in this also, that Adam was *Typos* or a Figure of Him that was to come?

*Phil.* Wherein, my dear Didas?

*Didas.* Among other things, in this especially, that the Bride, the Lamb's Wife, would cost him his life by the opening of his side; and that, 1<sup>st</sup>. He must Himself rise again from the dead; and 2<sup>nd</sup>. Form her anew, by a new nature communicated from Himself unto her, as Eve derived hers from

om Adam, before he could enjoy her in such a relation. This Apostolical authority warrants us to call a great Mystery! But this only by the bye.

Now if Adam himself was raised from this deadly sleep, with the seminal "Blood of all nations that well upon the face of the earth" then within him, with the greatest degree of evidence we may most truly infer, that virtually and in a sense all the bodies of his posterity both died and rose again in him. And may not the language of the Apostle be understood as analogous to this, when he represents Christians both as dead and quickened *together* with Christ? Once more: Can the Restitution of all Things imply any less, than that the bodies of all Adam's Posterity shall rise again from the dead, as certainly as Adam did from the Type of him, namely, his deadly sleep, in which, in a sense, they themselves had both died and risen again? And hence their mystical Resurrection in Adam may be looked upon, not only as an Earnest of their own, but also of their rising in circumstances similar, in various respects, to those of Adam after the formation of Eve. From which it will follow, that the circumstances in which the dead will rise again, will be no more incompatible with hearing the Gospel, and believing unto Salvation, than Adam was incapacitated from hearing the Seed promised, and believing that promise: The bodies of Saints, as described in the Epistle to the Corinthians, we may be sure will be very different in quality from those of sinners. For instance, the bodies of Saints will be "Raised in Glory;" nor will they be capable of the second death, &c. neither of which will be the case with sinners. Again, as to ancient Types I shall notice, 1<sup>st</sup>. That Noah, by living the *same man* in both worlds, is a very clear one, as is obvious at the first sight. See the introduction in the first Dialogue.

and.

and. Abraham was the Patriarch of the Jewish Nation. The Promise that his Seed should vie with the Stars for multitude, was limited to Isaac. But before Isaac had begotten any issue, his Maker demanded him for a Burnt-offering, who was the destined Father of them all.

Now how was it possible for him to be the Father of many nations, whose body was burnt to ashes? In this, consisted the very strength and supernatural excellency of Abraham's Faith, that after the body of Isaac had been burnt, he persisted stedfastly to believe the divine Promise with little less than a miraculous Faith. Such was the plethora or full assurance of the Faith of Abraham: So unwaveringly did he confide in the veracity of his almighty and all-sufficient God, that he proceeded without the least hesitation to comply, according to the sacred Oracle to make the bloody and burning Sacrifice!

*Phal.* But, how was it possible for him to have an issue to vie in number with the Stars, when his body, from which they were to proceed, was by fire reduced to ashes?

*Didas.* How indeed! Faith not only silenced every paternal complaint, for we hear none, but triumphed over nature, and death itself, "Accounting that God was able to raise him up, even from the dead!" And as what the Patriarch performed, was, even in the Judgment of God himself, tantamount to the actual burning of him as a sacrifice, so when he unbound and took him from the Altar, of course he must receive him "Alive from the dead," *Comp. Gen. xxii. and Heb. xi. 17, 19.*

Here we have a typical Resurrection, equal in the eye of Abraham, and equally accepted by Abraham's God, as if it had been realized by an actual sacrifice and consequent Resurrection. did

quire from Abraham one grain less faith. It is evident, from the whole Transaction, that Abraham believed that the ashes of his darling would again be reanimated, beget an issue, perform every animal function, as much and as if he had never died. Here let me ask, difference can there be between the ashes of recently burnt, and the ashes of others dead many years? Suppose we were possessors of the bones of Abraham, could not we more easily perform the numerical Resurrection of the dead, in order to give an accomplishment to divine Prophecy, than he did, in sacrificing his own Son for the same purpose? Abraham believed that an able offspring would issue from Isaac's loins, therefore the Oracle would be fulfilled, "in which shall thy Seed be called," though burnt before he had any. We have not the opportunity to grapple with that Abraham had; we have Parental feelings to divest ourselves of. Abraham believed in the Resurrection of his Son, the World's Redeemer, type and earnest of the Son; and why may we not tread in the steps of Abraham, and believe, that God may raise the dead, in similar circumstances, that Abraham believed his son to have been in, after the Reanimation of his ashes? The faith of Abraham argues the possibility of the fact.

Astonishing and triumphant faith indeed! A heroic act was worthy of the Father of the Faithful. To believe that his darling Isaac's Ashes would be reanimated—the very same particles composing Him who numbers our hairs; and like Adam formed out of the dust into a new edition of that Fabric in whose seminal womb the World's Redeemer lodged! Which shall we admire? His faith, or obedient love? To make a Burnt-offering of the

the son of his old age—the son of his faith—the hope of his family—the centre of all the promises, and the Heir of the World, (*Rom. iv. 13*), embarked in the loins of which earthly vessel, all the hopes of Man's Salvation were deposited! This Action, expressive of the most complete obedience, perfect love, and passive resignation, all which were confirmed by the sanction of Heaven, was a Mirror in which might be clearly seen that love of the Father of the spirits of all flesh by which he sent his only-begotten son to die for our sins—rise again for our justification—the conquest of death, and consequent Resurrection of all mankind, and that in the same identical bodies which dropt into the dust, and with the same degree of certainty, that Isaac was released from the sacred Altar to begit a numerous issue, and perform all human functions.

*Biden.* All this is true. And by this you may see, that the Jews had no farther to look than to their own great Ancestor for the original ground of a future Resurrection, and faith in it.—A Resurrection of the same numerical body that did not moulders into dust.

*Josephus* seemed to think, that the wicked were not to rise again, and many of the Rabbins affirm the same thing. But this is not the doctrine of the Jewish Church. The *Chaldee Paraphrase* upon *Isa. lxxv. 6*. speaking of the wicked Hypocrites of that day, says, "Their vengeance shall be in hell, where the Fire continually burns." Then he adds, the Almighty denouncing, "I will be revenged on them for their sins, and deliver their bodies to the second death." This plainly supposes a preceding Resurrection. The famous Jewish Rabbi *Maimonides* defines the Resurrection to be "The Return of the soul into the same body from which it had been separated." "The Catholic faith throughout the whole christian world is this, that the SAME body

body which dies, consisting of the *same Particles*, shall rise again out of its grave, and be reunited to the soul." *Dr. Hody.*

Some few have thought, that the doctrine of the Resurrection, as asserted in the New Testament, was known to the Antediluvians, and by Noah transmitted down to his Posterity; though the Author of the *Clementine Recognitions* makes Abraham the first who taught it. See the Introduction to this volume.

That the ancient *Magi* were acquainted with it, seems to be certain. *Plutarck* informs us, that the Books of *Zoroastres*, or *Zorouster*, assert, "That there will be a Time when the earth will be made plain and level, and that all mankind will live happily together in one Community, and speak but one language." And according to *Theopompus*, "That this shall happen after a term of six thousand years."

*Aneas Gazeus* affirms, out of *Theopompus*, that *Zoroaster* foretold, that there will come a "Time when there will be a Resurrection of all the dead." It is said, that the remains of the ancient *Magi* in *Persia*, called *Guchars*, still maintain this doctrine, "That there shall be an Universal Resurrection. At that time, all the souls, either in Paradise or Hell, shall return to take possession of their bodies."

*Lactantius* also informs us, that the *Magi* taught *Anabibesthai tous anthrophus*; &c. that men shall live over again, and be then immortal. Again, *Lactantius* cites *Chrysippus*, that prop of the Stoicks Porch, as *Cicero* termed him, saying, "It is manifest that it is not at all impossible; that after a certain Revolution of Time, even we may be restored from death to what we now are." *Lact. de Vita Beata*, L. 7, C. 23.

How

How clearly this doctrine was understood in the Time of the Maccabees, and how it animated the Mother and her seven Sons to suffer Martyrdom, may be seen at large in the 2 *Maccab. Ch. vii.* The second Martyr told his Murderer, "Thou, like a fury, takest us out of the present life, but the King of the World shall raise us up, who have died for his Laws, unto everlasting Life," *ver. 9.* The third Martyr putting out his tongue, and holding forth his hands, manfully said, "These I had from Heaven; and for His Laws I despise them, and from Him I hope to receive them again," *ver. 10, 11.* The fourth Brother, when he was ready to die, said thus, "It is good, being put to death by men, to look for hope from God to be raised up again," *ver. 14.* The courageous Mother cried, "Doubtless the Creator of the world, who formed the Generation of man, will also of his own mercy give you life again," *ver. 23.* Christian Martyrs could have said no more.

Our Saviour informs us, that "All that are in the graves shall come forth." If *all*, then all Infants, and all Heathens; and what will become of the former who never sinned, or the latter at whose sins God winked?

Some say the greatest part will be annihilated; and others say, for ever damned. But what says reason, humanity, and christian charity? "What have these Sheep done," that they must thus be doomed, and for who knows what? You have already had a few gleanings from Heathen and Jewish Authors, all which are unanimous, that the very identical body that dies, "shall come forth," composed of all its former parts and particles; and I may add, as the Foundation of the whole, that the very same body of flesh and bones that was buried, our Saviour brought forth out of the grave again, and carried up to heaven with him, making the clouds

Jesus his chariot, riding upon the wings of the wind; and doubtless took those along with him who rose when he rose, as the ensigns of his victory over *Death* and *Hades*, which he carried as Trophies of honour into the invisible world!

*Phil.* As Jew and Gentile have given in their united suffrages to the momentous subject before us, please to call for the votes of the Christian Fathers of the Church, to discover whether there is any unanimity, in general, subsists amongst them; which if it does, we may venture to term it, The voice of Nature—the voice of Reason uniting in unison; and where does the voice of Revelation ring in a discord?

*Didas.* Permit me first to introduce a few single voices, and then a few in certain Concerts when assembled in Council. Shall only name a few.

1. The venerable *Polycarp*, a Disciple of St. John, when he was bound to a stake to be burned, he “thanked God that he drank of the Cup of Christ in order to the Resurrection of both *soul* and *body* to everlasting life.”

2. *Papias*, Bishop of Hieropolis, believed, “That *after* the Resurrection we shall eat and drink *as before* we died.” Did not Christ *eat* after his Resurrection? Was not his the sample of ours? Did not he promise his Disciples that they should eat and drink new wine, the *Fruit of the vine*, with him in his Kingdom? And why not, as well as Adam in innocence?

3. *Justin Martin* would not allow those to be Christians who denied the Resurrection of the *Flesh*. He wrote a Book entitled, “Concerning the Resurrection of the *Flesh*,” as being less ambiguous than the word *body*.

4. *Origen* was, in some part of his life, for an *Ethieral Body*; yet owns, “That the Resurrection of the *Flesh* was the Doctrine preached in the

Churches. What is that which died? Is it not the Body? The Resurrection therefore will be of the body. The bodies that fell are said to rise again; for nothing but that which fell, can properly be said to rise again, and so of all others. For it is not equitable that the soul which sinned in one body should be punished in another; neither does it become a just Judge to reward a body when it was not *that*, but another which suffered for Christ. That the Promise of a Resurrection of the dead, is concerning this body that died, appears from many proofs of the holy scriptures. Christ is called the First-born from the dead. It is certain that our Saviour arose in that very body which He received from many." Thus *Origen* asserted the Resurrection of the same numerical substance. And, according to *Photrius*, he plainly affirms, that the body, when it rises, will be true and real flesh, and retain its old form and shape.

5. According to *St. Irenæus*, the primitive universal Church believed, "*Et in carne in celos assumptionem*," that Christ in the flesh was taken up into Heaven.

6. *St. Athanasius* says, "He carried up into heaven the very same flesh which He had when living." The primitive Fathers maintained, "that he sits at the right hand of the Father in the Flesh, which he had when living; and that he will come in the same to judge the quick and the dead." Yea, some were excommunicated who believed to the contrary.

Both Creeds and Councils speak the same language. For instance, in the Apostles Creed, what is in English, "The Resurrection of the Body," was originally, according to *Ruffinus*, *St. Austin*, and *Jerome*, "*Carnis Resurrectio*," The Resurrection of the Flesh. One ancient Creed, says *Dr. Hody*,

ly, expressed it emphatically, "The Resurrection of *this Flesh*."

In the Creed of the ancient Mother Church at Jerusalem we read it, "*Sarcos Anastasis*," the resurrection of the Flesh.

The Creed of *P. Damasus* expresses it thus: "We believe that we shall be raised up in *hac* *re qua nunc vivimus*," in the same flesh in which we now live.

The Creed of the first Council held in *Toledo*, D. 400, is this, "*Resurrectionem vero futuram carnalem credimus Carnis*," We believe there will be a future Resurrection of the Flesh of Mankind. The fourth Council held there in 633, it is said, "We are to be raised up in the same Flesh in which we now live, and in *ea qua resurrexit idem inus forma*, the same form in which the Lord

In a Council held in the same place in A. D. 680, we are told that, according to the example of our Head, we confess that there will be a true resurrection "*Carnis omnium Mortuorum*," of the flesh of all the Dead.

What need of adding any more human Testimony to prove that which must be granted by every man whose ignorance or prejudice has not biased his Judgments? For, from the whole, we may safely conclude, and that is enough for my purpose, that the Dead, whether reduced to ashes or not, will rise clothed with the same numerical matter, composed of every particle which it put off when it went to rest in the bosom of Mother Earth. And which, besides what has been already said, we may safely say, we presently have the suffrage of one when living, and of many when dead, that must be decisive with all Christians.

When Herod had heard of the Fame of Jesus, he said unto his Servants, "This is John the Baptist."

**Baptist :** He is risen from the dead, and therefore mighty works do shew forth themselves in him," *Matth.* xiv. 1, 2.

*Phil.* But John the Baptist had been lately beheaded by Herod, and might not his guilty fears have suggested such a fancy? Besides, John's body, though corrupt, could not be reduced to ashes.

*Didas.* Whatever might be in Herod's fears or fancy, it certainly was the received Doctrine at that day, that the Dust of the Dead, yea of the ancient Dead, might be reanimated, and in their former human form appear, and transact any business as formerly, and that without any apparent symptom to indicate their death and resurrection.

All this is evident from the opinion of many who said, "That one of the old Prophets had risen again," *Luk.* ix. 8. such as Moses, Elias, Jeremiah, &c. To this sentiment, the silence of our Saviour, in a measure, gave a sanction: For though it was not true that he was one of the old Prophets risen again, yet it was true that the people thought so; which thought, had the thing been either in itself impossible or absurd, would not have passed unnoticed by Him, seeing that it directly led them to form a very wrong Judgment of his Person and Character. Once more;

Our Saviour expressly forbids us to fear those who can kill the body only; but commands us emphatically to fear HIM who can kill both body and soul in hell. It is this body that men can kill; it is the Resurrection-body that may be cast into hell; and wherein does he mark any difference? Do not both his language and argument suppose no difference? Or what difference does he intimate in either the nature or qualities between the maimed bodies here, being without eye or hand, and those which he will cast whole into Hell, wanting neither?

*Phil.*

*il.* It appears to me, that the two facts, viz. ham receiving Isaac from the Altar, "As from the dead;" and the Resurrection of him in the same body that was buried; lay a solid foundation for the doctrine of an Universal resurrection of all Mankind, by a reanimation of the dust of the body that died.—A superstructure sufficient to withstand the shocks of infidelity, and to support the faith and hope of the genuine Christian in dying moments.

*das.* Yes, friend Phil. a foundation, upon which a "Ages to come" will erect millions of monuments among Heathens, Jews, and Christians, with this inscription upon every one of them, "I was Dead, but am Alive again." And what we have heard upon the subject of the resurrection, we have met with nothing to contradict, but with much to confirm our general hypothesis, in a great degree of probability.

## DIALOGUE X.

*Philothéos.* **M**Y dear Didascalos, it appears to me that your hypothesis would gain an universal consent, were it possible to sound the depth, soar to the height, comprehend the breadth, or measure the length of the love of God in Christ Jesus. Such an intuitive view would afford a prospect astonishing to our contracted minds—banish indifference from the human breast—soften the hardest heart—and, like a live coal from the heavenly altar, thaw the most icy one; and enkindle such a sacred fire of heavenly love, as would burn up a whole army of evils levied by our ignorance and narrow conceptions. Were the unfathomable riches of Christ exhibited to view, they would command and obtain the warmest applause from enlightened reason—appear infinitely superior to every thing human—and approve themselves, in every thing, abundantly worthy of a general acceptance.

Those intricacies in the divine Prescience, and predetermining will of God, with respect to ages, nations, and individuals among mankind, would be easily and rationally accounted for, to general satisfaction. These, could the plan of Providence be exhibited in a picture, like well-drawn shades, would heighten and brighten every line, and illustrate every part of the plan in greater perfection. How would the World be astonished to find, that ineffable love is the fountain and root of every dispensation flowing from the Father unto mankind, from the beginning to the end of time! “Ages to come” will discover the whole.

*Didas.* Those Ages will realize the Fact, that the “Grace of God bringeth Salvation to All Men,”

ch," *Tit. ii. 11.* In the Apostolical Times, that race *appeared*, but it was only like the sun-beams lighting the mountain-tops in the morning. It was only the first-fruits of the Spirit: A beam of this grace first darted from the Sun of Righteousness in the Promise made in Paradise. From thence, at sundry times, and by divers Tropes or Figures," *2 Cor. i. 1.* God, by the Jewish Prophets, explained that Promise, and illustrated it by more explicit Promises, Prophecies, and Types. When God sent his Son, the promised Seed, it was only, in his personal Ministry, to the "Lost Sheep of the House of Israel," being a single family among the families of the earth. However the Apostolical Commission extended unto *all nations*, and *every creature*; but the present and past histories of all nations that have any, are mournful monuments, on which are inscribed, "Lamentation, Misery, and Woe." Hitherto, instead of his Head being completely bruised, he "Deceives the whole world," and will, serpent-like, until he is imprisoned, *Rev. xii. 9.*

As St. Paul seems to have considered the mode of his own miraculous conversion, by Christ's personal Appearance to him, as a *Pattern* to his own salvation, whose conversion will only be accomplished by his next appearance in the Clouds; so, as we have touched above, he evidently considered the Conversion of the Ephesians, and, doubtless, of other Gentiles, as *Patterns* of the Conversion of the Heathen "in Ages to come."

To the Ephesians God shewed the exceeding Riches of his Grace in Christ Jesus; and to the Heathen he will the same in Ages yet future; for to this day he has not. The great love wherewith God loved the Ephesians *before* their Conversion, and the exceeding Riches of his Grace in his kindness towards them at the time of their conversion,

be

he considers as a *Sample* which God will follow in the Conversion of those who, like them, were dead in trespasses and sins—children of wrath—without hope—and without God, or *Atheists*, in the World &c. Now as God quickened, pardoned, adopted, and saved, by Grace through Faith, the Ephesians, so in Ages to come he will shew the same; and they who hereafter *believe*, which they cannot without hearing, Grace will equally save them.

Now do not the Ages to come include all future ages, until Christ shall deliver up the Kingdom to the Father? Does not the current language of Prophecy point at these Ages, or *latter*, or *last days*? Are not these the Seasons of Grace—the Times of Refreshing or Revivification—the Time of the Restitution of All Things—the Times peculiarly Christ's—the Times, of which God has spoken by the mouth of all his holy Prophets since the world began—the Times when the "Mystery of God" will be fulfilled—when Promises, Prophecies, and Types, will have their full accomplishment; and the Holy Spirit poured out in degree as superior to the Apostolical Ages, as the whole harvest exceeded the first-fruits? Former Ages have never, but future Ages most certain will experience all the great and precious Promises in the Bible. In these days, the whole Plan of human Redemption will be displayed, and the manifold Wisdom of God will shine in every part of it, to the confusion of his enemies and gratification of his friends, in worlds visible and invisible!

*Phil.* What a glorious Theatre will the world then be! The manifold wisdom of God will exhibit scenes of divine Grace and Philanthropy in every glorious form before men and angels! The Justice and Mercy will each act their astonishing parts, and kiss each other! The eternal salvation of countless numbers, by our ignorance and narrow principles

principles doomed to annihilation or damnation, then add a brilliancy to each divine Attribute discover dimensions on the scale of Redemption, He suspected—confound the devil, and add to the licity of heaven glorious subjects of the Sovereign, objects of the love and sharers in the glory and dignity of the great Emmanuel!

*Didas.* When the bright Morning Star appears, bringer of that happy day when the glorious Sun Righteousness shall expand and stretch forth his aling wings the world around, then shall the ids of the Earth look unto Him, as the bitten aelites to the brazen Serpent; and be saved: hen will that Grace of God which teaches us w, teach all nations the delightful Lessons of edeeming Love and Evangelical Obedience. ut certain it is, that the far greatest part of those tions have been swept off this into the invisible old untaught, by Gospel preaching, any part of e Plan of Salvation.

Christ is the great Prophet, the true Shepherd, d Bishop of Souls, the Proprietor of the Sheep, ad it comported with the plan of his Providence, e, doubtless, would have sent faithful labourers to every part of his dominions; endowed them ith Wisdom to win Souls, and convert a world: s He is posselt of all Authority in heaven and rth, want of Power can be no reason why the far eatest part of Mankind have left the world alto- ther uninstructed in the lessons of Grace. The ous and prudent will resolve this into the "Myf- ry of God;" a myttery spoken of by the Prophets, lev. x. 7.) scarcely at all understood, nor will it, it by a few that are Wise, (Dan. xii. 10.) till e blasts of the Seventh Trumpet sound its com- encement to the ends of the Earth. Then will a tion be born in a day; in which, the light of the oon will be as the light of the sun, and the light

of the sun will be seven-fold brighter than ever, while Jehovah shall Reign in Zion, and amongst His Ancients gloriously, throughout the *Sabbatismos* of St. Paul, *Heb. iv. 9.*

The Sound of that Trumpet will astonish the world, by publishing the contents of divine Purposes, Promises, and Prophecies, which, at the present, few either understand or believe. Among others, will be the Gentile-Dispensation, or the Mystery of Christ, which from the Beginning had been hid in God. The more mysterious in itself, the more marvellous will it appear, not only unto Mankind, but unto Principalities and Powers in heavenly Places, or to the Inhabitants of different and distant worlds. Take the whole of this Gentile-Dispensation together, and I am greatly mistaken if the unfolding of this Mystery will not display "the manifold Wisdom of God," in a way superior to any other Dispensation, to the astonishment of Men and Angels—prove a principal part in the grand Drama of Providence—the whole of which will be entirely transacted in a vast variety of scenes in the Times of the Restitution, or of Christ's own Seasons.

*Phil.* If Adam had never sinned, there would never have been sin in the world, I suppose; or if the Law had not intervened, would personal sin have been either imputed or punished? Whether of the two Adams, may we justly suppose, influenced Mankind most powerfully?

*Didas.* This may be answered by asking, whether of the two were more dignified in their Persons and Offices? Was the Sin of the first more malignant to destroy, than the Grace of the second to save? Will not the *tenders* of Grace and Mercy, through the redemption which is in Jesus, be as universal as the imputation and propagation of sin? Is there be a sufficient plenteousness of the Redemption

temptation which is in Jesus for all Mankind, wherein does the deficiency lie, that so few will receive its saving benefits, as is commonly supposed ?

*Phil.* Is it not solely in Unbelief ?

*Didas.* Certainly. But can unbelief damn those who never either did, or possibly could hear of that Redemption ? That he who hears, but obstinately refuses to believe and obey the Gospel, is condemned already, and the final unbeliever will be finally condemned, are Truths which the Judge himself has informed us of ; but where has he said that they either are, or ever will be condemned who never enjoyed the benefit of Revelation ?

The Apostle, speaking of both Jews and Heathens, says, When we were without strength—ungodly—sinners—enemies—we were Reconciled into God by the *Death* of his Son; and if so, much more being reconciled, we shall be saved by *his life*. Here, then, the Reconciliation of all mankind is certain. Can any thing, except unbelief, render the Salvation of any child of Adam uncertain ? Shall the greatest part of these reconciled enemies be lost, notwithstanding the *much more* certainty of Salvation resulting from Christ's giving an Intercessor for them ?

The grand design of this Reconciliation of enemies, ungodly, &c. was the more amiably to recommend and illustrate God's love and favour towards these ungodly enemies. The greater enemies, and the more ungodly, the more the love and grace that reconciles them is displayed, and must appear to better advantage. The more extraordinary effects flow from the death, resurrection, and intercession of Christ ; that Love, both of the Father and Son, that induced them to the whole process, must stand recommended as more eminent and extraordinary. But it was not to mankind only

Before we draw conclusions derogatory to the Deity—conclusions that mutilate his mercy—arraign his justice—contract and concentre his love to a few objects—shade the bright beams of universal benevolence and essential goodness—even case with steel the heart of our common Parent against the far greatest part of his offspring—and deny him to possess that paternal compassion and sympathetic tenderness which his hand planted in our nature ; before we thus judge the Judge of all the earth, and pass sentence upon Him who will sentence us all, we ought to be very certain that we have infallible Authority from Himself for so doing ; lest, while we think that we are doing God service, our ignorance should occasion us to fight against Him ; and, under the colour of vindicating His absolute Sovereignty, we act vindictively against those amiable attributes that are the glory of his nature, the dignity of his throne, the reasons and motives of our creation, and the very basis of His natural and moral Government of the world.

If an Angel from heaven taught doctrines whose visible tendency gravitated towards such a centre, the principles of reason and natural religion forbid us to wish him success. Reason in a moment subscribes to this divine axiom, *God is Love*. This is the fountain from which all creation flowed. This is the foundation of every rational creature's hope—the ground and basis of moral Government. Justice itself owes its existence to Love. What is the very essence of Justice but that inviolable love of giving every thing its due ? Every divine attribute that Reason discovers, or Revelation reveals, most perfectly harmonizes with Love. He that loveth is born of God—knoweth God—dwelleth in God, and God in him. This is the epitome of all religion—the pinnacle of holiness—the sum of happiness—and a degree of heaven upon earth.

How

How far some of our commonly-received systems of religion are reconcilable with this essential principle, let others judge. When the last link of the golden chain of grace and providence appears, it will discover that Love united every link together—runs through the whole Piece from the beginning to the end, as the woof through the warp. This will unriddle the greatest *Ænigmas*—tie every Gordian knot—unfold every mystery of the manifold Wisdom of God—level what now appears insurmountable difficulties with human capacities—

“Assert eternal Providence,

“And justify the ways of God to men.”

*Phil.* I incline to think, that the surveying the immense works of Creation—Redemption—and Providence—diving into the depths—soaring up to the heights—and endeavouring to find the bounds, tracing, as we pass, the footsteps of infinite wisdom, love, and goodness, will constitute no inconsiderable part of our heavenly employment.

*Didas.* That seems to admit of no doubt. As the profoundest mysteries in Revelation will be soon unfolded, and the divine conduct in every thing vindicated, so love will be read in every line, and found to breathe in every page of divine inspiration. Matters of the greatest moment, God usually opens up at sundry times and in divers manners. But every scene, even where severity is the first sight appears in the grand Drama, displays new discoveries of parental Kindness and divine Philanthropy. Did the complicated wickedness of a whole world at once unsheath and wield the sword of divine Justice? Must her scales, suspended in the hands of heaven, weigh at once a world of wickedness? Does the Judge of all the earth, when the laws of divine economy require, solemnly

solemnly proceed to denounce a sentence of death, to drown a world of Animals at once? Whether shall we most admire, the parental tenderness of the Judge, or the Justice of the Sentence?

While the heavy hand of Justice waits to execute the just decree, the heart of the Judge relents: Harken, my dear Phil. to what the pen of inspiration has recorded—"It repented the Lord that he had made man, and it grieved him to the heart." And as the determined mode of Punishment necessarily involved Fowls, Cattle, and Creeping Things in the common ruin, the tender mercies of their Maker most sensibly felt for his devoted creatures; and, as if he had done wrong in creating them, movingly cried, "It Repenteth me that I have made them," *Gen. vi. 6, 7.* How was it possible for Justice to pronounce the world's doom attended with more tenderness or more divine compassion?

*Phil.* Has it not been supposed by many, that our Saviour, in the interval between his death and resurrection, went and preached unto those spirits, who had lived in the antediluvian world, in *Hades*?

*Didas.* "It is plain, that the most ancient christians, whose books are left, do generally, if not without exception, expound this Text, (1 *Pet. iii. 18, 20.*) and that in *Chap. iv. 6.* of Christ, during the Time that his body lay in the grave, going into the state (or place) of the dead, and preaching there to the spirits of the men of the old world; *Hermas, Irenæus, Clem. Alexandrinus, &c.* and *Ocumenius* in his Prologue to this Epistle, &c." As the earliest and purest antiquity immediately following the Apostle's days unanimously thus understood it, and as other expositions appear unsatisfactory, Protestants might admit it without the least fear of inferring a Popish Purgatory. There is no similarity between them. It, according to our Creed,

freed, our Saviour descended into Hell, upon that better Errand could he go, than to spoil Principalities and Powers—Preach deliverance to the Captives, having first raised them from the dead, as he did those many Saints St. Matthew mentions. If he actually visited these repositories of departed spirits, it could not be to finish his penal sufferings, for they most certainly expired with him upon the cross.

*Phil.* This supposition seems rather to be countenanced than condemned, by the melting tenderness of the Judge that punished them.

*Didas.* Most certainly it does. But did not the same compassionate heart reside in the breast of the blessed Jesus—transpire in the sighs and tears of Emmanuel, when he gave up his once highly-avaunted people to hardness of heart and a judicial blindness, to continue for ages, and only to be cured by a sight of Himself coming in clouds! *Luk. xix. 41, 45.* Here the inspired Penman has portrayed the Picture of his heart, and, in lines taken from the life, exhibited those tender mercies which are over all his works. Where does an implacable vindictive spirit breathe in his language, or appear in his attitude? Who that reads it can possibly believe, that such a heart can have any "Pleasure in the (second) death of him that dieth?"

Though, therefore, the Wisdom and Justice of divine Providence required such coercive measures and penal sufferings to be inflicted upon the old world, to warn the present to beware of its wickedness—and the awful destruction of the body of that nation from whom himself derived his humanity, for unbelief to be cut off, as a warning to others not to deny the Lord who bought them; yet, in the former case, we have already heard of the probable tenders of mercy made to those very

finners by a triumphant Saviour in a future state, after a reunion of body and soul ; and with regard to the latter, though it is indeed a very mysterious conduct of Providence, yet it is such as St. Paul would by no means have us to be ignorant of. While the Jewish *Peculium* continued, and the partition-wall, erected by the hand of heaven, stood firm, the Gentiles were as great strangers to the God of Israel, as Israel has since been to the Messiah. But soon after the times of the Gentiles expire, the Deliverer will come out of Zion, and turn away ungodliness from Jacob. At that glorious period, all Israel will be saved.

This œconomy of Providence will be so surprising when exhibited upon the stage of Time, that, could we comprehend that Mystery as clearly as St. Paul, we should equally acknowledge both the wisdom and knowledge of God, as therein most richly displayed ; and, in astonishment with him, cry out, " O the depth ! " When the apologue of the whole drama is heard, " Of him, and through him, and to him," will be the universal Plaudit of every rational creature ; nor is it possible, when fully known, that it should be otherwise.

The sum of this mystery is the cause and the cause of the present partial blindness of Israel—the time of its continuance—and its final issue in their future Salvation. This issue, besides the promises made unto them, the Apostle concludes from the following grounds : 1st. If the first-fruit be holy, the lump or whole crop is holy. But the first-fruits were holy, Ergo. 2nd. If the root be holy, so are the branches : But the root was holy, Ergo. 3rd. As touching the Elect, such as were then converted, were beloved for the Father's sake : And will not the rest, except the final obstinate unbeliever, be beloved for Christ's sake ? Such  
an

mentail of Love was exactly agreeable to *Exod.* x. 6. And it stands upon this foundation—That the Gifts and Calling of God are without Repentance. For God to give and confer national favours, and then retract them, would evidence a mutability in his dispensations by no means comorting with the immutability of his nature, and certainly reflect upon his infinite wisdom.

If, then, the Apostle infers the future call, conversion, and salvation of that part of Israel that was blinded—cut off—and that to make way for the engrafting of the Gentiles into their stock, upon the preceding grounds, will not the like grounds afford similar conclusions in favour of the Gentiles in future? Under the Mosaical Dispensation, the Jew had *much* advantage every way over the Gentile; since the Apostles' days, some Gentiles have had as much over the Jews. In future, the Jews will again gain the advantage, and the Kingdom of a divine Theocracy will be restored to Israel, as before the days of Saul, until the whole œconomy of Government shall issue in One Shepherd, One Flock, and One Fold! The Lord alone will be exalted in that day!

*Phil.* But my dear Didas. are not the Gentile-nations as much beloved for Christ's sake, as the Jews for the sake of their Fathers? If the Gifts and Calling of God be without Repentance towards one People, why not equally towards another? In both cases, they equally spring from free Grace. What is there in God, or what in one man or nation of men above another, to induce the common Father of all always to distribute his favours with a partial hand?

*Didas.* What indeed! 'Tis true he has an unalienable right to do what he will with his own. But, as his own universal benevolence discovered, and flowing through the universal Mediation of  
Christ

Christ in behalf of all men, are the sole fountain of every blessing, when, where, or upon whom, or by whatever channels conveyed, so we have reason to believe, that among mankind the objects will be universal also. Every circumstance of time, place, manner of bestowing, &c. must be left to his sovereign will, which is always influenced by infinite goodness, and superior wisdom which can never err.

The world was upwards of two thousand years old when it pleased the Almighty, in pursuance of his wise designs, to call Abram alone and bless him. To him was the original Promise renewed, but limited to his issue by Sarah. *Judah*, the son of Jacob, was the Patriarch in whose Tribe the World's Redeemer descended. In less than other two thousand years, the Desire of all nations appeared in the likeness of sinful flesh, and by the Sacrifice of Himself in that nature, for ever abolished every other sin-offering. It was at that important period when the election of one people in preference to another first began, which for wise reasons has continued ever since.

This long promised Seed, the Saviour of the world, had a two-fold Character to sustain, which implied a two-fold coming. This double Advent, in very different forms, cast a veil of considerable thickness about his Person. With this, his real glory was so shaded, that when he came to his own, they knew him not—they received him not. A man of sorrows and acquainted with grief, by no means comported with their received sentiments of a Son of David, a King of Israel. His latter appearing, as yet in future, being by the Prophets described in very pompous and poetic language, and their most conquering and exalted Princes being well-known types of their Messiah, their carnal eyes dazzled with these splendid descriptions, their

their fancies also dreaming about the perpetuity of the mosaic rites and sacrifices, they utterly rejected him when he first came as a devoted sin-offering. His gracious tenders of a spiritual Salvation they utterly refused: And by procuring the crucifixion of their long-expected Messiah—relisting the external evidences and internal impulses of the Holy Spirit—and adding Persecution of his gospel, both to his Preachers and Professors every where—they brought upon themselves the guilt of that very blood which was shed for the remission of their sins, and the sins of the whole world.

In consequence of these things, a very great and sudden change in the dispensations of Heaven took place in the world. The Mystery, that from the beginning had been hid in God, began to unfold. The Jews, as a body, were cut off from their own Olive Tree for obstinate unbelief; and the Gentiles, merely by free Grace, were adopted and engrafted in their room. Thus were the scales utterly turned. And the Jews, as a nation, became utter strangers to their own Messiah, as the Gentiles had formerly been to the God of Israel. From that time to this, the currents of divine favours have, for the most part, flowed through Gentile nations, while Israel has been left like the barren earth in the desert.

The suddenness of these great events, and the effects that followed, were, I doubt not, as much unlooked for, and as surprising both to Jew and Gentile of that age, as the Preaching of the everlasting Gospel to the raised Gentiles, &c. probably will be. To me it appears plain, that, were all the Bible-Prophecies rightly and fully understood, they would be found fuller and more in point, with respect to the future, than the preceding event.

Why should our ignorant contracted conceptions set bounds to the immensity of divine benevolence?

Why

Why draw, within our narrow compass, the extensive designs towards the Children of our common Parent? What either reason or religion there possibly be, in not allowing to the Father Mercies to possess as much and as tender compassion for all his offspring as we do for ours? P. my dear Phil. pause for a moment: Consider; the divine Philanthropy, and the essential and goodness of God, refuse their voluntary fringe in favour of this benevolent supposition. According to revealed discoveries of the Deity can you conceive infinite wisdom refusing to strive—infinite goodness to admit of—or in power to execute such a laudable Plan? Do the dignity and honour of the Deity, and the infinite Merit of the Redeemer, render it necessary in order to shine consistently in all their glories and splendours? What can Justice, however stern and rigid, fairly alledge against it, if it be true, God laid upon him the iniquity of us all—that he himself bare our sins in his own body upon the Tree—and is, in consequence, the Lamb of God that *beareth* away the SIN OF THE WORLD.

If, by his sufferings, Justice has received satisfactory recompense for all the repeated affront and indignant injuries that sin and sinners have done it, and thereby affronted Heaven; what insurmountable difficulty can be supposed, that will render necessarily impossible? Does not the import of the subject plead strongly in its favour, that eternal salvation of hundreds of millions of mortals are concerned in it?

If there be Joy in Heaven over *one* sinner repenteth, what transports of joy and tides of love must overflow those heavenly happy spirits upon such an occasion!

Let us for a moment suppose, that Providence had sent us into the most barbarous parts of

world—to receive the first notice of immortality by finding ourselves in *Hades* immortal—being both here and hereafter for ever debarred from hearing the gospel, or enjoying Gospel-privileges—What idea could we entertain of the amiable attributes of God—of the all-sufficient merits of Christ—or the rectitude of a governing Providence—when we had found ourselves in life abandoned to invincible ignorance, and at our death doomed to endless sufferings? The supposition above affords us a hope for a Hottentot; and that in future, the scales of providential favours may be turned towards them in opportunities superior to what we now enjoy; seeing that all the Dispensations of Heaven advance from darker to brighter, from less to more glorious. And can humanity object to this?

If the scriptures are not so explicit on this head as some others, we need not wonder at it. Our Saviour informed his disciples, that he had many things to say to them, which, while he lived, they were not able to bear: But when, by many infallible Proofs, he had shewed himself alive after his passion, we may reasonably suppose, that in the space of those forty days in which he frequently conversed with his disciples, “Speaking of the Things that pertain to the kingdom of God,” and though no particulars are related, notwithstanding it is very probable that the extent of it—its subjects—how to be governed—what the nature of its government, politically considered, would be—the principal Persons to be employed under him in that divine government—its privileges—its duration, &c. &c. would be the subjects of conversation in that considerable time for information therein. See *Acts* i. 1, 8.

So far as I can perceive, Promises may extend into Eternity, but Prophecies must terminate in  
Time.

Time. Prophecies are a Revelation of the purposes of God, who, as the Sovereign of the Universe, sees and calls the end from the beginning. His divine Prescience saw all the events and issues of Time before its commencement, therefore not only all the evils of the Fall, but how to provide the most salutary and ample remedies. That Omniscience which at one glance prizes every latent Cause, and every possible sequence resulting from it, however distant time or place. The absolute Perfection of knowledge admits of no limitation from what is called casual or fortuitous events. The spontaneous actions of free Agents, with all their circumstances, are previously known to Him. To suppose otherwise, as some do, is to suppose the creatures he has made have set bounds to his very Perfections they were intended to illustrate, and thus to defeat his original design by the means made use of to promote it.

To have created human nature immutable, without option, and impeccable, would have made engines of Providence, but not voluntary subjects of moral government: Their freedom would have been necessary, and therefore their agents not accountable. Upon such a supposition neither virtue nor vice could have had any influence, nor consequently Rewards and Punishments. This would have precluded the necessity both of Promises and Prophecies. What a Theatre would the world have been in such a case? What would infinite love and goodness have had to display their inimitable Glory, except a world of Puppets, influenced by invisible and invincible springs? What contrasted into How incapable of happiness, and advancement in it!

As the case now stands, how widely different ! how much more eligible ! The various and successive periods of Time, producing such a series of events, only to be comprehended by an infinite Mind ; yet the parts, and actors through the astonishing Piece, in their principal characters, professed of some of them many thousands of years before their introduction upon the stage ! Many of these Prophecies, yea the principal of them, wait a future accomplishment ; some of which will not be fulfilled till a long series of Ages have run their destined rounds.

As infinite Wisdom concerted, omnipotent Power and Grace will effect and finish the God-like design. Satanical wisdom will then appear folly—treacherous and tyrannical Usurpations, subsisting here only for a time, must very rapidly give way to the equitable, mild, and gracious Government of the Son of God. Then a world of Miseries will vanish from the face of the Earth. The happy days that succeed will demonstrate, that the whole concerted scheme of Creation, Redemption, and Providence, are worthy of him by whom are all Things, and for whom are all Things.

## DIALOGUE XI.

*Philotheos.* **M**Y dear Didascalos, I have frequently bemoaned the narrow contracted systems of Divinity commonly received among us. But it is certainly our bounden duty, so soon as we perceive our error, to abandon it; and at any rate to buy the Truth, cost what it will, and to sell it not, whatever price may be obtained for it.

*Didas.* True. But few, I fear, are humble and candid enough to do this. To conquer the prejudices of education—relinquish plausible favourite sentiments—sentiments sanctioned by time—especially when great and good men, and bodies of men, have formed them into Articles of Faith, &c. Many, rather than be at the pains thoroughly to investigate the subject, will tread in the track of their predecessors, pursuing the line of their system however eccentric, without any fear of it's leading them from the line of Truth.

“That to have mercy upon all—that Christ died for all—gave himself a ransom for all—must only mean a very few at the most, though some of *all Sorts*.” Do not such glosses as these, “Mould the Scriptures into a nose of wax,” suited to every sentiment, by which any thing or nothing may be proved at pleasure, as Cardinal Cajetan told John Calvin.

*Phil.* Most certainly they do. Nevertheless, the sense of scripture must be uniform and consistent with itself, being all dictated by one spirit. The literal sense ought to be followed, unless some absurdity, opposition to some plain passage, the evident scope of the writer, or the like cause forbid it, as I think every one will, at least ought to allow.

*Didas.*

*Didas.* They were written in languages God gave unto mankind, and certainly contain a true, full, and necessary Revelation of his will. But if, when He plainly says one thing, we, in conformity to our system, suppose that He means another, how may his will be known by his written words?

Thus the Son of God informs us of his errand into the world, and who can suppose that he would give us wrong information? "God sent not his Son into the world to condemn the world," although he is the appointed Judge of it. But how shall we reconcile this negative design with the positive effects, if it be true that but few will be benefited on the issue? To annihilate them, is to condemn them, whether Infants, as Dr. Watts seemed to oppose; or Adults, as hundreds have done, in order to avoid the more dreadful consequence of booming them to a hell, which a resurrection, the consequence of his coming, capacitates them for. He adds, "But that the world through him might be saved." And hence his Title is, "The Saviour of the World," *Joh. iv. 42.* But it seems that his Title stands for almost a nullity, if the World will not be saved through him. I ask, how is it possible for his Title to be valid as the Saviour of the world; or how could the world ever possibly be saved through him, or one tenth part of it, upon any other hypothesis than the above, without running into the greatest absurdities?

"The Son of Man came to seek and to save that which was lost." But were the lost sheep of the house of Israel lost alone? Were not the sheep of every house or family under heaven lost? If he came to seek them, what place is there in the vast sheep-walk of the earth, in which millions may lie and perish and he not find them? But if he finds them either on the earth or in the earth, is he unable or unwilling to save them, although he

he seeks them on purpose? In either case, what sort of Shepherd or Bishop of Souls must he be? Surely not a Hireling that careth not for the sheep. His office is to *seek* and to *save* that which is lost, but all mankind have gone astray and are lost, Ergo. After all, shall the far greatest part be for ever lost? How then does he execute his office?

Christ humbled himself—made himself of no reputation—became obedient unto the death of the Cross in the Form of a Slave—wherefore God hath highly exalted him, and given him a Name which is above every Name: That at the name of Jesus every knee, in heaven, in earth, and under the earth, should bow—that every tongue, in heaven in earth, and under the earth, should confess, that Jesus Christ IS LORD, to the Glory of God the Father, *Phil. ii. 7, 11.*

1. Where has this Lord any other Dominion than in heaven, in earth, and under the earth?

2. Throughout this vast Domain, Christ is Crowned Lord of All!

3. But Christ the Lord is also *Jesus*, a Restorer a Deliverer, a Saviour. A Name which is above every Name. A Name, to which every knee must bow, in token of Submission and Obedience while every tongue, as well as every bended knee shall confess, openly and verbally acknowledge that Jesus Christ is LORD of every thing, both Place and Person—Heathens, Jews, Christian &c. I ask,

1. If now we make the enquiry, How many Persons, upon their bended knees, will be hard enough to say, “we will not have THIS MAN Rule over us?” Reason will answer, dare any except devils, tell Him so to his Face? Will there be any then who would not rather kiss him

2. If *every tongue* must confess him to be Lord I appeal again to reason—Is it not to be *the* Lord

**Lord, their Governor?** If any should say no,  
 3. Is not this a flat denial of the Text? If every tongue must confess, how many will be silent? Or will there be any feigned hypocritical confessions then and there? Or if there should be supposed to exist either feigned Submissions or Confessions, would such be "to the Glory of God the Father?" What Glory can redound to the Father of all, or to the Lord and Governor of all, from such feigned pretensions to obedience, &c.? As such could not pass without Detection, it is evident they argue no small degree of submission unto that exalted LORD of All!

Can reason suppose, that in "Ages to come," coercive measures alone will produce such Confessions and Submissions? If so, why should they not as well be used here also, as hereafter? But would coercion, without Grace, produce Voluntary Submissions in rational creatures? If not, will Grace be conferred without the proper Means of Grace? Is not the foundation of the Dominion of Emmanuel here laid in his voluntary obedience and sufferings? How can these foundation truths ever be known in Heaven, in Earth, and under the Earth, without being publicly preached there? Is there not reason to believe, that then and there, as well as now and here, Faith will come by Hearing, and that Faith will work by love, so as to produce the Submissions and Confessions mentioned in the Text? As this will take place in Ages to come, or in Christ's proper Seasons, so is it not that Testimony then to be produced, "That he gave himself a Ransome for All, &c." that will effect this grand design of God the Father, redounding so much to his own Honour and Glory; thro' that of his Son? And now let reason and scripture say whether these were not the ultimate Ends of Creation, Redemption, and Providence.

To compass these ends, as a part of the vast Design, St. Paul informs us of an Apostolical Adage, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the World to save Sinners," *1 Tim. i. 15*. In what age or part of the world will you find any sinners excluded from this grand Design, obstinate Unbelievers excepted? All mankind are sinners. And did our Saviour so far miss of the end of his coming into the world as only to save a comparative few? If this is a faithful saying, why is it credited by so few? It seems that either St. Paul, or those who discredit it, must have been mistaken, as he speaks of sinners indefinitely. If it be "Worthy of all acceptance," surely that worth only wants to be known, in order to gain it a General Acceptance! But can either the important Fact, its Faithfulness, or eminent Worth be known to sinners, unless by teaching? But must not these lessons either be taught in a future state, or not at all, to by far the greatest number of sinners? And do not their Salvation depend upon hearing them, and believing? Else, how can they be condemned for not believing?

Again, St. John informs us, that "For this Purpose the Son of God was manifested," viz. in the Flesh, "that he might destroy the Works of the Devil," *1 Joh. iii. 8*. But to deceive and destroy mankind is the end of all the Devil's Works. Let Reason, guided by Scripture—Prophecies and Promises, in the issue, when the Son of God has executed his Purpose, produce a schedule of the Devil's works that will be undestroyed; or patiently wait to see the Destruction that He will make. What! will this Purpose miscarry in four parts out of five? If it does, to what cause will you attribute it? Whether is the Son of God or the Devil possessor of the greater abilities, the one to  
erect

works, or the other to destroy them ? and destroyed, build up better out of the ruins ? not Sin, Death, and Hades, be destroyed ? not the Devil himself be taken, chained, foned, and finally executed, in the burning ? After all, take the whole of Mankind, hell have ten, or even two for one ? Reason is it—Humanity recoils at the thought—and can press Revelation into their service, to the affirmative, with consistency ?

*il.* But does not our Saviour decide the matter, when he informs us, that few are chosen to enter in at the strait gate ?

*das.* His Authority would be decisive, if it be proved that he speaks absolutely of *all* *ind in every Age*. But who will undertake this ? He who would be hardy enough, almost page in the Bible would confront and confute

The first Promise, (*Gen. iii. 15.*) leads the and is followed by an invincible Army of arguments drawn out of the main body of scriptural prophecies, promises, types, assertions, invocations, &c. which all the arts of Criticism and in league together, can never vanquish or drive from the field of conquest.—Great is Truth, will prevail ! With respect to his own People in the time of his public Ministry, these were obvious Facts ; which, in a great degree, have stood hitherto, even where christianity has been openly professed. But in his own Times, the things will be turned—the Beast and false Prophet destroyed—the Devil bound—and the Lord alone seated. Happy change ! Christianity, in all its splendour and purity, will then gain the ascendant, while infidelity will be sought for and not found. The whole of the earth shall see his great Salvation !

*il.* Say, my dear Didas. does that sentence, *iii. 15.*) pass upon the Old Serpent, regard the

the Devil Personally, or his conquest of Mankind; and his usurped Government over them principally?

*Didas.* Both, beyond all dispute. His Headship over mankind, principally; to cut off which, and recover mankind unto an union with Himself, was and is the grand design of the Son of God. But how greatly must this design fail in its execution, upon the Plan of our common systems of divinity? If, from the Creation to the ultimate end of time, only *a few were chosen*, &c. would not our Saviour's undertaking be rendered futile and vain, in so far as hell would be abundantly more peopled with mankind than heaven; and the Devil's Headship or Government so far from being overthrown, that, in fact, it would be established for ever? And, upon this supposition, how would the Devil triumph over Christ—Sin over Grace—the Second Death over Eternal Life—And, in one word, how would Hell triumph over Heaven! Doctrines that infer such consequences, can by no means be reconciled with the authority and design of the Woman's Seed. If the hypothesis, here contended for, be admitted, every difficulty vanishes in a moment; and if any can advance one superior to it, I should greatly rejoice and thank them.

Did not St. Peter understand the will of his Master? He informs us, that "He is not willing that any should Perish, but that all should come to Repentance," 2 *Pet.* iii. 9. If this be true, then it follows, that all those who do perish, perish contrary to the will of Christ. His will, on the contrary, is, "That all should come to Repentance." Will not Christ, whose authoritative Office it is to give Repentance, afford grace, means, time, and opportunity, that all may come to Repentance, so agreeable to his will, so necessary to a proper discharge of his Office, and to human happiness?

But,

it, in fact, is this grace, these means of grace, together with proper opportunities of improving them, afforded in this life to any but a very small proportion of mankind? If not, then certainly they will in the Ages to come. But how can this be, unless they Rise again to enjoy them, or else enjoy them in *Hades*?

If such be his Will, and such the salutary ends of our Saviour's coming into the world; and after this Will, and these Ends be defeated; there must a sufficient cause lodge somewhere. This cause cannot originate in the Will of God—the want of an All-sufficiency in Christ's Person—His Merits—Grace and Good-will—the Operations of the Holy Spirit—or, lastly, in any incapacity in human Nature, or absolute diabolical cunning and uncontrollable Power of the Devil over Mankind in general.

*Phil.* But as man is a free agent, does not the cause originate in the Option, Ignorance, and obstinacy of the human Mind and Will—in the influence of his Passions—and their almost insuperable attachments to objects of time and sense?

*Didas.* No doubt these, and such as these, are proper causes assignable for such a supposed sadful event. But in this case, have we no reason to believe, that infinite goodness will excite, infinite wisdom contrive, and infinite grace, power and providence, provide and execute such means and measures as may be sufficient to reduce the most obstinate Rebels in future, without exerting such a force as shall effectually destroy their free agency? He who made the human mind, is void of, or can he find no key to suit its most intricate wards, and open every lock in the House of David, without ruining or destroying it? When he employs his cords of Love, and human Bands, secretly and secretly to draw; where is that sinner, except

except in Hell, that will not, cannot feel the divine attraction, even as the needle does the magnetic loadstone? Will not this in fact be the case in future?

"Thy People shall be Willing in the *Day of thy Power*;" that is, when our Lord Jesus Christ, "in His own Times, shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords," 1 Tim. vi. 14, 15, 16. The Heathen will then be his willing People, his Inheritance. The womb of the morning will then bring forth the bright and morning Star, (Rev. xxii. 16.) and this will usher in *Hæmeran Aionos*, (2 Pet. iii. 18,) a glorious *Aionian Day*, such as the world has yet never seen. Christ's willing People will cover the face of the earth, and vie in number with the drops of pearly dew, *Psa. cx. 3.* Glorious morning this! and glorious will be the day, or following Season of Grace, to all the world of Mankind!

Hitherto we only have had the first fruits, the harvest will then commence, and "A nation be born in a day." "The Ends of the Earth shall see the Salvation of God; and all shall know Him from the least unto the greatest." The Jewish High Priest prophesied, that Jesus should die for that Nation, and not for that nation only, but that also, He should gather together in One, the children of God that were scattered abroad. Is not God the Father of the spirits of all flesh? Ought we not then to take this last clause, *Pro singulis hominibus omnium generum*, for every individual of human kind? What is this gathering together in one, but the same with St. Paul's reheading of all Things in Christ in the fulness of Times, as is above observed? At which time, Christ will be confessed the Head over All to His Body the Church, which is His FULNESS.

This

This is the good pleasure of God—this is his original Purpose, to Restore all Things in Christ, the Second Adam, after the First had fallen, and all things into confusion with him. With a view to this, God, in all ages, has gradually gathered a few out of the general Mass of Mankind, more or less, according to the Dispensations they were under. And herein a vast variety of circumstances must naturally occur, far above the foresight or comprehension of mortals : Such as to Elect certain Persons and Nations, for Ages together, and to confer upon them extra and peculiar privileges ; while others, in comparison, seemed to be abandoned by their Maker in no small degree. But notwithstanding these present unfavourable appearances, they all of them are, in reality, no other than so many parts of a great and glorious Plan, drawn in the Mind of that omnipotent and omniscient Workman, who worketh All Things according to the Counsel of his own Will, which Will is holy, just, and good. The principal parts of this Plan are hid from the wicked, who, at the present, shall not understand, but the wise will understand (*Dan. xii. 10.*) so much of it, as at the present may conduce to their comfort and edification in Faith, Hope, and Love : The rest are veiled in futurity, and shaded in Prophecies, Promises, and Types. These, in Christ's proper Seasons, will all be fully exhibited by a pointed and circumstantial accomplishment, to the Praise of the Glory of His GRACE, who will, I doubt not, accept the far greatest part of Mankind in the Beloved, at the grand close and winding up of all things, by Grace through Faith.

*Phil.* Pray, my dear Didas. does not the Prophet Ezekiel touch upon this Subject at this very season, in the xlvth Chapter of his Prophecy ?

*Didas.* This is certain, that the last thirteen Chapters

Chapters of his Prophecy have never to this day had their proper accomplishment. The important events therein contained are reserved for Christ's own Times or Seasons. The passage you refer to, belongs to the first of these Times, before the Ages of Ages, but includes them also. The subject of this Chapter and the following, is partly the same with that in *Rev. xx, xxi, xxii*, in some great measure. I shall select a few passages to my present purpose, respecting all those ages, in what follows.

I. The City of Ezekiel is exactly four-square. It has three Gates on every side, equi-distant one from another. These Gates are for the twelve Tribes of the Children of Israel, three on every side, one peculiar to each Tribe. This City will be founded on the present earth, at the beginning of the Millennium; and, according to its name, **JEHOVAH SHAMMA, or JEHOVAH IS THERE**, will be the Metropolis of the Kingdom when it is Restored to Israel—the Royal Residence of Christ in his Kingdom, when he will Reign with his Ancients gloriously; and which he will leave his Saints and Elders in Possession of, together with the Camp around it, when he returns to Heaven at the End of the Millennium, or *Sabbatismos*, properly so called.

But here my dear Phil. may observe, that as Moses left the seventh day unlimited, never saying that the "Evening and the Morning were the seventh day," as he had said of all the former six days; so in like manner this *Sabbatismos* is not, strictly speaking, limited within the bounds of the Millennium, but extends throughout all the Time of Satan's little Season, until the descent of Christ to Create all Things new. This is the very City that Satan intended to storm with his Gog—Magog Army. It is not the very identical City with the  
New

New Jerusalem, for that will be situated on the New earth, (posterior to this in Time and superior to this in glorious Privileges) nevertheless modeled much in the same manner, of a quadrangular form, yet cubical, and immensely more rich in its materials.

II. Ezekiel's City, &c. belongs equally to the Times of the Restitution of all Things, but to the more early of those Times than St. John's City. Hence in some things they exactly agree, though in others they differ. And wherein they differ, the latter always exceeds the former. Restoration advances from lesser to greater degrees of Glory. St. John exhibits Restitution in its last Times, and advances it to the summit of Perfection in Time—the next step will be into the Glories of Eternity, properly so called; the happiness, glory, and duration of which, beggar all description, but will most assuredly succeed the Son's surrendering up the Kingdom to the Father, when the "Constituted Ages" end with the *Sacula Saculorum*, and God will be *all in all*!

*Phil.* Alas! what is Time, when drawn out to its utmost length in the Ages of Ages, compared with Eternity? Not so much as a moment compared with a million of Ages! Never-ending Eternity! solemn, incomprehensible subject! Let us not be surprised, if the whole of Time be taken up, however long its line may prove, in properly preparing subjects for such an endless duration, and almost an infinite degree of happiness and honour!

But pray, my dear Didas. what is Ezekiel's Holy Water which issued out from under the threshold of the House, and increased in depth in proportion to its distance from the fountain? Is this the same with St. John's "Pure River of water of Life, clear as crystal, proceeding out of the Throne of God and the Lamb?"

Z

Didas.

*Didas.* It is the very same when in its last measurement, unfordable, "a River to swim in." I take Ezekiel's River mystically to intend the out-pouring of the Spirit from the time that he was first given, after that Jesus was Glorified, (*Joh. vii. 37. 40.*) that is, from the day of Pentecost, throughout all the "Ages to come," (*Eph. ii. 7.*) in which God will shew the "Exceeding riches of his grace in his kindness toward all through Christ Jesus," but more especially, towards Gentile Nations, towards whom the Apostle considered God's kindness towards the Ephesians as a pattern. These Ages to come are *You, Pleromatos tou Chronou*, the fulness of Times, (*Ibid i. 10.*) which, without dispute, extend to the end of all Time.

III. This Holy Water, emblem of the Holy Spirit, proceeding from the Father and the Son, or from the Throne of God and the Lamb, issued from the right Side of the Sanctuary, and from that place the man began to measure, *Ezek. xlvii. 3, 4, 5.* For the first thousand Cubits, the Waters were only ankle-deep. This may properly enough represent the present Gentile-Dispensation, from Pentecost to the commencement of the Millennium, by our Saviour's next advent. In this whole age, the Holy Spirit's extra operations lasted but a small time from his first out-pouring; and ever since, has flowed very shallow, as all Church History evidences. The second space of a thousand cubits, the increasing river was knee-deep: For at the next advent of Christ, and the beginning of the Millennium, the Spirit of Grace and Supplication will be much more poured out upon the Jews, and the divine effusion will flow much farther, and the work of grace sink far deeper than it has done hitherto among the Gentiles. These healing streams will heal their apostasy and backslidings, yea every mental disorder; inasmuch that "All Israel will then

then be saved." Yet, my friends, ~~Everything~~ shall live whither the River cometh." It will reach this present Desert Nations, and then "What shall the Receiving of them be but Life from the Dead?" *Rom. xi. 15.*

IV. The third space, being a thousand Cubits farther distant from the sacred Spring, "The Waters were to the Loins," being at the least double the former depth. In every Dispensation of Time, the farther distant from Pentecost, the more abundantly will the Holy Spirit flow from the holy Fount. In the little Season, from the loosing of Satan to the devouring of Gog and Magog, being the third Age from the days of the Apostles, these healing streams will restore Life and Health to the Gentile Nations; at which time, many of the glorious Promises respecting those Nations in particular will then be fulfilled; Satan in the mean time, practising every possible art to delude them. But, however he may impose upon multitudes in the latter part of his limited Time, yet he will never be able to erect a Kingdom, like that of the Beast, to promote and support his interests in that age as he hitherto has done. On the contrary, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the Saints of the Most High at the beginning of the Millennium; and at this Time, the Saints will Possess the Kingdom, and the twenty-four Elders will reign upon the Earth."

V. Upon the devouring of Gog and Magog, and casting of Satan into the burning Lake, the Ages of Ages commences, in which the Prophet beheld, that "The waters were risen, waters of swimming, a River that could not be passed over." This is the same with St. John's "Pure River of water of Life, clear as crystal, proceeding out of the Throne of God and the Lamb"—an unanswer-

able

able demonstration, that the Lamb was upon the Throne *with*, and had not as yet delivered the Kingdom up to the Father, and of course exists in Time.

*Phil.* But how far does St. John's River or Rivers run?

*Didas.* Ezekiel gives a pointed answer. "They go down into the Desert, and go into the Sea (of Sodom,) which being brought forth into the Sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, (or that did formerly live) whithersoever the Rivers shall come, shall Live," (*ver.* 8, 9.) or be Restored unto Life. By these two Rivers, for so is the Hebrew, when they reach the Waters, or People, in the Desert, i. e. in the Time of Satan's little Season; and in the Dead Sea, or in the last of the Ages of Ages, "The Waters (or People) shall be *healed*"; and there shall be a very great multitude of Fish, because these waters shall come thither; for they shall be healed," that is, the Waters, and the Fish in them. But if healed, it must be by receiving the spirit of a sound mind, by which these dead fish in the deadly waters of the Dead Sea shall be quickened and saved. Thus our Saviour intimated, saying, "It shall be more tolerable for Sodom, &c.

Can any Prophetical emblem, with greater propriety and plainness, set forth the immense multitudes of poor lost sinners, in number "As the Fish of the great sea, (the Mediterranean) exceeding many," (*ver.* 10.) all of which, by the life-giving streams of these Rivers, shall be Restored to Life, and finally saved?

*Phil.* But will there be any appointed Ordinances to catch these Fish?

*Didas.* Most certainly there will. The Prophet expressly informs us of Fishers who were to spread forth their Nets, in which they would catch fish according

according to their kinds, of all sorts and sizes, such as are in the great Sea, *ver. 10.* These Fishers, like our Saviour's Apostles, are "Fishers of Men." Their nets are like the Apostles, and they spread them, (*ver. 10.*) and catch Fish by preaching the Gospel of the riches—the unspeakable riches of Christ. And in these Ages, these Riches will be fully displayed, and will entirely unfold the "Mystery of God," as you have heard above.

St. John informs us who these Fishers will be: "The Spirit and the Bride say, Come. And let him that *heareth* (the Invitation of the Spirit and the Bride) say, Come. And let him that is *thirsty* (are there any such in Heaven?) *come*. And whosoever will, let him take the Water of Life Freely," *Rev. xxii. 17.* See more of this below.

*Phil.* My dear Didas. if this be not Preaching the Gospel, I beg to be informed what is. But will these countless multitudes, as numerous as the Fishes of the great sea, *all* be healed and live?

*Didas.* Yes. The Angel says expressly, that every thing shall Live whither the River cometh. The Sea is the world; the Fish are the People of Sodom, and other Heathen, &c. God and the Lamb are the Fountain; the Rivers that flow from this exhaustless fountain is the Holy Spirit of Grace; these Rivers heal all the Fish in the Desert and the Dead Sea; they alone can heal the world of Mankind, and the natural world; they alone can Restore or Recover both to that holy and happy state, originally and ultimately intended by the great Creator for Mankind.

These different species of Fish, and their multitude, point plainly enough at the different people, places, and foregoing ages, who never enjoy the benefit of Revelation, the Gospel, or Gospel Ordinances, in this life. Perhaps the species of fish are not more numerous, or their specified dif-

rences greater, than those that have subsisted among mankind from Adam to the Time when this vision will be fully accomplished.

*Phil.* Our Saviour told his Disciples, that he would make them Fishers of Men. Do you think that he made any allusion to Ezekiel's Fishermen?

*Didas.* It is highly probable, that the real Proprietor of these Fish, Fishermen, and Nets, intended his Conduct and Language to be the true Key to the vision. God usually works by instruments, and conveys Gospel Grace by Gospel Channels or Ordinances, especially Preaching, because "Faith comes by hearing, and hearing by the Word of God" Preached.

*Phil.* St. John had a vision of Many Waters: These the Angel interpreted to be "Peoples, and Multitudes, and Nations, and Tongues," *Rev.* xvii. 1, 15. Do you suppose that St. John's evangelical Interpreter alluded to Ezekiel's Waters?

*Didas.* Beyond doubt these Waters of the Apostle allude to one sort of the Prophet's Waters. For the Prophet has two very different kinds of Water, which by no means must be confounded.

1. *A Sea of Waters* which wanted Healing, *ver.* 8. To these Waters St. John's Interpreter alluded; both mean Peoples, and Multitudes, and Nations, and Tongues. But those of the Prophet vie with Fishes for number, in which they almost infinitely exceed St. John's, and take in a much larger space.

2. The other Waters issued out of the Sanctuary, *ver.* 18. and flowed from the south side of the Altar, *ver.* 1. These last are the Waters measured by the Angel, which running into the Waters of the Sea, healed them.

*Phil.* Do you then suppose, that these Waters of the Sanctuary, running through the Desert, and  
falling

into the Dead Sea, will finally heal, and all mankind in the issue?

*Ans.* By no means. In this Wilderness, an awful Sentence is passed upon "*The Mire thereof and the Marshes thereof*," which sentence is two-fold, 1st. "They shall not be *Healed*." 'They shall be given to Salt," *ver.* 11. The *ye* waters of the Sanctuary never reach them.

*Q.* And why so, think you?

*Ans.* Because the Persons intended by these had heard the Gospel—enjoyed the benefits of Revelation—but had always "Resisted the Holy Spirit," both in his internal influences, and external providences, to prove, "That there is no other way given under Heaven among Men, whereby man can be Saved, but the Name of JESUS." And by this Name, they had obstinately Refused to receive this Dispensation of the Holy Spirit, and hindered him here in all his kind endeavours to reach them: They must now bend and break under the weight of the Wrath of the Lamb; sanative Rivers will pass them by, as Places incapable of Cultivation; incurable; not for-reprieve in this Age; not to be forgiven in the Age to come, (*Matt.* xii. 32.) but like land given to the enemy, will be made sacrifices to vindictive vengeance, and salted with the Fire of Gehenna, *ix.* 49.

*Q.* These will be dreadful and durable sufferings indeed!

*Ans.* Dreadful above all conception! And the end of them, it appears to me, that Revelation is silent.

*Q.* Have we not reason to fear, that the hard and obstinate Pharisee is of this number; as tenaciously as Mire and Clay, adheres to his own Righteousness for Justification, and will not submit to the Righteousness of God; but goes about

about in an unmeaning round of legal performances, till he sinks and perishes in the quagmire of his own inventions, destitute of evangelical Righteousness, that approved wedding Garment? Do not final Apostates, who deny the Lord that bought them, for whom there remains no more sacrifice for sin, bid fair for those *Marshes*, in the mystical Prophecy; who, like ground absolutely incapable of cultivation, being no more visited by these life-giving streams, are given to the salting fire of Genenna?

*Didas.* Little doubt can be entertained, but that such as these are principally intended: At the end of the ages of ages, when the Time of human probation ends, and Time itself is about to expire, the last Sentence of the Judge finally fixes the Fate of Mankind—"He that is unjust, let him be unjust still: And he which is filthy, let him be filthy still," Rev. xxii. 11. And who they are, the 15th verse informs you.

*Phil.* You suppose, then, that St. John's crystalline River of Water of Life is the same with Ezekiel's which issued out of the Sanctuary, in its last measurement, "A River of Swimming?"

*Didas.* I do. This very plainly appears by the following comparison.

1. They both have one Fountain. The Prophet's river issued from out of the Sanctuary which had God's Throne in it; the Apostle's, out from the Throne of God and the Lamb.

2. The quality of the Prophet's River gave name to St. John's. It gave Life to every thing whithersoever it went: Hence, from its effects, the Apostle terms his a River of Water of Life.

3. Both the sides of these Rivers are ornamented with the same Trees, and therefore the Rivers are the same. The Prophet informs us, that "On the bank of the river were very many trees on this

side

side

: and on that side." The Apostle says, "On  
 ner side of the river was there the Tree of Life"  
 The singular for the plural, Tree for Trees.

1. These Trees are all the same; 1st. for situ-  
 on, on both sides of the River. 2nd. For the  
 me of fruit-bearing: The Trees of the Prophet  
 ur new fruit *according to his Month*; St. John's,  
*ry Month*. 3rd. The leaf of the Prophet's Tree  
 for *Medicine*; but the leaves of the Apostle's  
 ee were for *the Healing of the Nations*; by  
 ich word he explains the Prophet's both Desert,  
 ad Sea, and his multitudes of Fishes. 4th. The  
 uit of the Prophet's Trees was for Meat; and  
 is said he "Who walketh in the midst of the  
 en golden Candlesticks," "To him that over-  
 meth will I give to eat (the Prophet's Meat) of  
 : Tree of Life, which is in the PARADISE of  
 od," *Rev. ii. 7. Comp. Rev. xxii. 14*. Where,  
 te well, that as St. John, by the word *Nations*,  
 plains the Prophet's Desert, &c. before it was  
 aled, so the word Paradise here proves, that  
 : whole, both of the Prophet's and the Apost-  
 's description, relate to the *Times* of the Res-  
 tution of all Things, and consequently not to  
 ETERNITY, properly so called, but to Paradise  
 stored.

These most glorious events will mark the Times  
 which God hath spoken by the unanimous voice  
 all his Prophets, since the prophetic Age began.  
 these are their universal Themes—Grand objects,  
 which they never lost sight. The important  
 d of Creation, Providence, and Redemption.  
 or these purposes, the "Constituted Ages were  
 ured," or adjusted in due course, (*Comp. Heb.*  
*2. with xi. 3.*) according to His own good  
 easure or Purpose; which was, according to the  
 Economy or Dispensation of the Fulness of Times,  
 ch as were contained in those Constituted Ages,  
 that

that He might Reunite or REMEAD *all-Things in Christ* (*Eph. i. 9, 10.*) who is the Centre of all; by whom and for whom all things were made that have an existence, *Only alone, excepted.*

*Rhila* Pray, my dear *Didas*, do you suppose that any of the Jews will have an offer of Salvation in future Ages, when raised again, as well as some of the Gentiles will?

*Didas*. Most certainly I do. Is any thing impossible with God? What line of human wisdom or understanding can sound the depths of the divine counsels? Such a depth in facts, in them, respecting the subject before us, as astonished an inspired Apostle, when the *Mystery* was first laid open to his view. By this the Apostle discovered

1. That a partial temporary blindness had happened unto *Israel*, until the Fullness of the Gentiles, in this present Dispensation, be brought in.

2. That whenever that period arrives, then "All *Israel* shall be saved."

To prove this last proposition, he adduces the following arguments: 1st. A Deliverer shall come out of *Sion*, and shall turn away ungodliness from *Jacob*. This Deliverer is the Messiah, who, at his next coming and his kingdom, will fulfil every stipulated covenanted blessing. 2d. This covenant is, that he will take away their sins. 3rd. God hath not finally rejected his People whom he foreknew or approved; no. They are beloved for their Fathers sakes. 4th. The gifts and calling of God are without Repentance. 5th. If the first fruit be holy, so is the whole lump, or collected harvest. 6th. If the Root be holy, (*Abraham*) so are the Branches, notwithstanding their temporary excision from their own Olive Tree. 7th. For God is able, i. e. willing, to graff them in again, viz. those very identical branches that He had broken off. 8th. For God hath shut up all in Disobedi-

ence:

ence: Why? That he might have *Mercy upon all!* 9th. It was consonant to the divine counsel—part of a grand Plan, to permit, for a Time, a lesser evil, in order to secure a greater and more lasting good. For first, by the Fall of the Jews, Salvation came to the Gentiles—Riches and Reconciliation to the World! 10th. What shall the receiving of them be? Life from the Dead!

On this important period and miraculous work, the Prophet Hosea fixed his eye. "After two days will He *revive us*: In the *third day* He will **RAISE US UP**, and we shall **LIVE in his Sight**," Hos. vi. 2. Here observe,

This passage refers to *Judah*. "I will be as a young Lion to the House of Judah. *I will tear, viz. in pieces; I will take away, viz. into Captivity, and none shall Rescue.*" The Lion of the Tribe of Judah executed this dreadful threatening by the Roman Armies at the Destruction of Jerusalem, A. M. 4074. After this destruction of People, City, and Temple, "I will go return to my Place," viz. in Heaven, until the Times of the Restitution of all Things. Then said Peter, God shall send Jesus to bless them, &c. Upon this, they will see and confess their sins, and "Seek my Face," or Favour. Then they unanimously cry to one another, "Come, and let us Return unto Jehovah, for he hath Torn, and he will Heal us!" namely, the very identical People that were torn so long before. If, with St. Peter, you, my dear Phil., understand these of the Lord's Days of a thousand years each, then you know it falls out, that *in the third Day* God will *Raise them up to live in his light, in the Sabbatismos.*

And now, my dear Phil., let us return to the subject of the Sabbath, and see how it is connected with the whole of this great plan of redemption.

## DIALOGUE XII.

*Philotheos.* **P**RAY, my dear Didascalos, Book is that which the Angel informed Daniel of, and in which he told him some of his People were written? *Dan. xii. 1.*

*Didas.* Doubtless there are many Books kept in the Court of Heaven. This Book appears to be a special one, written upon a very extraordinary occasion, like that in *Isa. lvi. 1.* Evident it is, that it concerns the People, as distinguished from others in the following. The Promise to Daniel was, "People shall be delivered, every one found in the Book." Now what deliverance can which is peculiar to Daniel's People, except from some trouble and bondage which is alien to that same People?

*Phil.* And is there any bondage or confinement peculiar to that People, and upon any occasion?

*Didas.* Most certainly, and such as never any other People, nor yet themselves at any Time.

*Phil.* Pray, my dear friend, what can it be?

*Didas.* It is an Act of God which the Ghost himself terms *Severity*; and such severity is opposed to the essential goodness of God towards the Jews—superabundant goodness towards the Gentiles! At one severe stroke Infinite Wisdom lopped off almost a whole nation so many branches from a good Olive Tree. He concluded, or rather, *Shut them all up*, like so many State Prisoners, in Unbelief! they remain, have, and will remain, no thousand years together! *Rom. xi. 22, 32*

... ..

*Phil.* Astonishing! No doubt, among the Archieves of Heaven, all these Prisoners are enrolled. But after so long a confinement, what will their Deliverance be, which the Angel promised Daniel?

*Didas.* Such as he intended when he shut them all up. This was, "That He might have Mercy upon ALL." O the depth of the Riches both of his wisdom and knowledge of God! Let us humbly adore what we cannot comprehend, not having seen of the number of his Counsellors!

*Phil.* You suppose, then, that those Branches lopped off by severity, and so long treated as enemies, while the currents of divine favour ran through some Gentile Nations, were and are still beloved for their Father's sake?

*Didas.* Most assuredly. If I supposed otherwise, I should differ widely from St Paul, and contradict the most solemn Proclamation the world ever heard.

*Phil.* What Proclamation, my dear friend?

*Didas.* It was issued by Jehovah, Sovereign of the Universe and God of Israel. It was made when he kept his Court on Mount Sinai, in Arabia, and bears date, according to the Hebrew Chronology, A. M. 2513. It is found, being Preserved in the Code of his Laws, and Registered in *Exod.* ix. 5, 6, and is as follows:

"I AM JEHOVAH THY GOD, a jealous God, visiting the Iniquity, or guilt, of the Fathers upon the Children unto the Third and Fourth Generation of them that HATE ME; and shewing MERCY unto *Thousands* (in succession) of them that LOVE ME, and keep my Commandments." Now these Thousands of Generations extend down to the lowest limits of Time; and yet Time must last so long, or this most solemn Proclamation cannot be true. But who will aver this,

A a

that

that pretends to believe the Bible ? This long series of Time is termed, by St. Paul, "All the Generations of the Age of Ages," perhaps in allusion to this Proclamation, as it is certain that he had his eye upon it when he asserted, that they were beloved for their Fathers sakes, and thence inferred *Mercy* for them all, agreeable to this gracious Proclamation.

*Phil.* Indeed it is sufficiently evident to me, that these Children of the Prophets, and Heirs of the Covenant which God made with their Fathers, will have their sins blotted out when the Times of Revivification shall come from the Face or personal Presence of the Lord, *Acts* iii. 19, 25. They stand in the same relation to their Fathers as the branches do to the root, or the harvest to the first fruits, Hence it appears, that in Christ's own Times, the whole will be made holy and acceptable, when Jesus comes to bless them by turning them every one from their iniquities.

*Didas.* Yea, and though they have not *now believed*, but lie under a spirit of slumber, will not God pour upon them a spirit of Grace and Supplication *when* they look upon him whom they had pierced ? And while they mourn for Him with "A-sorrow of a godly sort," the sight will constrain them to cry with their *Quondam* brother in unbelief, My Lord, and my God !

*Phil.* But do you suppose that the whole nation will be delivered, including all who lived in the days of our Saviour and his Apostles ?

*Didas.* By no means. In those days, multitudes of Scribes, Pharisees, and Hypocrites, could hardly escape the Condemnation of Gehenna ! Will the Judge of all the Earth make no difference between those who hindered, and those who were hindered by them, from entering into the kingdom ?

*Phil.*

*it.* Without doubt he will. But permit me to, whether Ezekiel's Vision of dry bones had farther prospect than the returning Tribes the Babylonish Captivity? Whether the ultiviews of the Prophet might not extend to the at subject?

*das.* The language of the Prophet in my ears has a very different sound than that of the returning Tribes from Babylon. See *Ezek. xxxvii.* The ten first verses, you have the Vision related. What language can describe a literal Resurrection more clearly? The Exposition of the Lord God himself gives us in the four following verses. Let us attend unto it one moment. 1st. These bones are the whole House of Israel." Every small part of that House ever returned this day. 2nd. Attend to their desponding language; "Behold, our bones are dried, and our eyes are lost." How could this comport with their return in Babylon, when Jeremiah had assured them Return in seventy years? "We are cut off from our parts." So said St. Paul, as you have just heard. 3rd. Now attend to a chain of precious ancient Promises which are made, not to the two Tribes but to the twelve Tribes, or the whole house of Israel. First, "Thus saith Jehovah-God, Behold, O my People, I will open your Graves, and will cause you to come up out of your Graves." Will this have a literal, if it has at all a metaphorical fulfilment? Second, "I will bring you into the Land of Israel," just as Israel did the bones of Joseph out of Egypt, "And ye shall know that I am Jehovah," a faithful Performer of all my Promises, as your Fathers found me, *Exod. vi. 3.* 4th, "I shall put my spirit in you, and ye shall live." Can words more expressly declare both Resurrection and Conversion? Fourth, "I will place you in your own Land," viz. the

the whole House of Israel, *ver.* 11. But this has never yet been done, but most assuredly will take place in every tittle in Christ's own Times.

These are positive Promises, neither limited nor suspended upon any stipulated terms or conditions whatever. And such are the Promises in general made to this People respecting their future Restoration. An observation the more worthy of our regard, because if attended to duly it might tend to soften and sweeten the asperities of those disputes about the conditionality of divine Promises, by distinguishing which do and which do not belong to this People upon this occasion. I query whether, upon an intelligent and impartial enquiry into this subject, it would not be found, that the principal passages in holy writ, which many pious Writers have prest, contrary to their real meaning, into the Service of Calvinism, would not be found to refer entirely to this people upon past and future occasions.

*Phil.* But, my dear Didas. did not the Angel Gabriel inform Daniel of this Resurrection in the last Chapter of his Prophecy?

*Didas.* Yes, my friend, beyond a doubt. To demonstrate which, you have only to take the first year of our Saviour's Life, and lay this down as the ground of your Demonstration. Then call to your assistance St. John's Number of the Beast and of Man, *Rev.* xiii. 18. This Key of mystical calculation will unlock the secret Wards of Daniel's Prophetical Numbers, and to your astonishment lay open the Cabinet of his calculations in that chapter. His two numbers are both dated from the establishment of Antichristianism in both East and West in the seventh Century. Then was the daily Sacrifice taken away from the Christian Church in both parts of the Empire, and the abomination that maketh desolate set up.

These two numbers of Daniel, the *expiration* former fixes the year of the commencement of the tremendous Time of Trouble, when Messiah the Great Prince shall stand up for the Jews. This Time of unexampled Trouble will continue 1290 years, at the end of which Daniel's People shall be delivered, as you heard above, and the Resurrection take place. See *Dan. xii. the last and three last verses.*

A. M.

year of our Saviour's Life,	4000
the mystical Key, — —	666
first number when the troubles begin,	1290

---

TOTAL, 5956

---

year of our Saviour's Life,	4000
the mystical Key, — —	666
last number when the troubles end,	1335

---

6001

---

"thou thy way till the End be," the End of Wonders, *ver. 1, 2, 3, 6.* the end of this evil Age; "for thou shalt Rest" in the "and stand in thy Lot at the End of the last mentioned.

As the *Sabbatismos* now commences, and Jesus to keep it—the Beast and false Prophet—the Dragon bound and imprisoned—shall be restored by Christ reigning among his people gloriously, viz. The blessed and holy, the dead in Christ, all now with Daniel in their Lot with Abraham, Isaac, and Jacob in the Kingdom of God. Now, I suppose, the Holy Water will rise from the Anles, the Legs to the Knees, and a Spirit of

A a 3

Grace

Grace and Supplication be poured upon Daniel's delivered People, now again grafted into their own good Olive Tree, and received "Alive from the dead." Will not the Stone in Nebuchadnezzar's Dream accumulate in bulk in proportion to Babel's swelling stream?

*Dias.* No doubt it will. By the Destruction of the Beast and the false Prophet, the splendid Figure in that Monarch's Dream was entirely annihilated: The smallest vestiges of worldly honour and pompous pride are not to be traced around the Globe!

The Stone cut out of the Mountain without Hands discovers its divine extraction, and the Hand that cut it out is now visible to all the Earth. The Kingdoms of this World have changed their Sovereigns—are no longer under the Government of "The Basest of Men," *Dan. iv. 17.* The Wicked will no longer "Walk on every side, when the vilest men are exalted," *Psa. xiii. 8.* For the "Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions (Governed by the 24 Elders) shall serve and obey Him," *Dan. vii. 27.* "Thy Kingdom Come!" Amen.

The first size of the Stone represents Christ's spiritual kingdom of Grace. This kingdom is *within*—a kingdom of righteousness, peace, and joy in the Holy Ghost, erected in the heart of every real christian; consequently it is hid from the Vulture's Eye. The Martyrs' blood, the Confessors' courage, and the Persecuted Christians' patience, are the usual Ensigns of this spiritual Royalty. Holiness within, and Persecution without, have, in every age, from Abel to this day, marked the Subjects of this kingdom.

*Phil.*

*hil.* How should it be otherwise, when to day, for the most part, the Dragon and his fals, "The Beast and false Prophet," have maintained an Aristocratical Sway, both in Church and State, the greatest part of the world over!

*Judas.* Very true. In every age hitherto, pious Abel has suffered under the bloody hands of those who "Have gone in the way of Cain." It is will not always be the case. When all the sterling metals, and other materials that composed the monstrous Colossian Image, are "Broken to pieces together," reduced to Powder, and carried away with the wind, the *Regnum Lapidis*, or kingdom of the Stone, will be erected with this royal motto, "The Lord is King, let the Earth rejoice!" His Kingdom will never be destroyed, it shall endure for ever, *Dan. ii. 44.*

By the conversion of the Jews, and the saving of all Israel in the Time of the Millennium, the accumulating stone will acquire a visible and very great accession to its size. In the Time of Satan's last season, this growing stone will become a great Mountain, from the effects of Ezekiel's life-giving streams, which being now in the third measured distance from the sacred Fount, will run forth up, and, in their passage down the Desert, heal the land of Fish according to their kinds. But we are very much mistaken if we imagine this *granum Montis*, or kingdom of a mountain, is the greatest size of this stone, as much as we should be if we were to dream that Ezekiel's Rivers when in deep were at the deepest. This Mountain is not very far from covering the whole Earth. This is demonstrable. Satan's Authority is not yet subdued; for he is now practising his Arts to Deceive the Nations. His Head is indeed bruised, but not yet broken. In the four quarters of the earth, under the Civil or Political Government of the divine

divine Theocracy, most evidently they are not under the spiritual ; if they were, how could Satan muster such an Army from among them as he judged sufficient to storm the Holy City, and destroy the Camp of the Saints ? To whatever size the Mountain swells in these two periods, Gog and Magog must be devoured—Satan cast into the burning lake—and the last Times of the Restitution of all Things take place in “All the Generations of the Age of Ages,” (*Eph. iii. ult.*) before the Mountain-stone can spread and cover the whole Earth.

That this will be in the Time of the new Heavens and new Earth, or the last Periods of the Restitution of all Things, and not in Eternity, but within the Time of the Constituted Ages and within the bounds of our Saviour’s Mediatorship, with me admits of no doubt.

*Phil.* What conceptions many Divines and Expositors entertain of supernal and endless happiness, I am little acquainted with. But I confess my surprise, that it seems to be taken for granted, that St. John has given us a satisfactory and sufficient description of it in *Revelations, Chapters xxi and xxii.*

*Didas.* True. But this must be inadvertence. Supernal and endless happiness is by no means described in “The Revelation of Jesus Christ, which God gave unto Him.” No ; that happiness is above all verbal or hieroglyphical description ! Besides, it is what that Revelation never promises in its Title, and is even contrary unto it. What this Revelation promises, is “To shew unto his Servants,” not supernal and eternal Glory, but “*Things which must SHORTLY COME TO PASS,*” *Rev. i. 1.* Now here I should be very glad to know, First, by what rule of criticism or sound reasoning supernal Glory can possibly be crowded

owed in among these *Things*. Secondly, If the things here Revealed are "Shortly to come to pass," I should be also glad to know, 1st. How long their Eternity will be. and. What those things are that are here Revealed that are incompatible with Time. 3rd. How the Things that are come to pass, or how they are to come to pass shortly, that are of endless duration in the super-Heavens, surpass my very limited comprehension, I confess.

*Phil.* Why the Book should be supposed to cover more than God revealed to his Son—his Son to the Angel—the Angel to St. John—or St. John to the Churches, I know not; especially as one of the hands that it either then did pass through, or ever since, durst either add to or diminish the contents of it, without the utmost peril. Come it appears in a very different light, and a view of your thoughts upon this very interesting Page will greatly oblige me.

*Dodus.* You have heard above, that, according to St. Peter, the Antediluvian heavens and earth perished at the Flood. And as they were by him termed Old, it is fairly implied, That when the present Earth emerged out of the Waters, it was not certainly New. Yet that which perished at the Deluge, curst by its Maker for Adam's crime, was very far from its original state when all things were very good. The present is therefore in this respect new. Yet in all the three, its substance has always been the same. This appears from its first produce compared with the present. But the qualities, no doubt, have been very different in all these different states.

The change that Grace makes in turning sinners to saints, is it not termed a *new Creation*? Yet, are they not the very same individual numerical persons in both states? What reason is there to suppose;

suppose, that St. John's New Heaven and Earth are any other than a Restoration of the primeval State? Why may not the substance be the same, however improved? What is the Mosaical account of the Creation, intended to countenance a supposition, that the Heaven and Earth he speaks of were ever intended to endure for endless duration, in case sin had never entered? The Fathers, in the *Nicene Council*, A. D. 325, inform us, that "This World or Earth was at first the smaller, as God foresaw that Man would sin; wherefore, say they, we look for new Heavens and a new Earth, according to the Scriptures, wherein shall be gloriously manifested the Kingdom of the great God and our Saviour Christ; and then, as Daniel prophesies, the Kingdom of the Most High shall possess the Kingdom of the Earth, and the Earth shall be a pure and holy Habitation of the Living and not of the Dead, &c."

These Fathers, we see, supposed, and were of opinion, that they were only intended to be of temporary duration. And why should we suppose St. John's New Heavens and Earth should be of any other? The duration of Time in the present, and the new Heaven and Earth, are measured by the *Sæcula Sæculorum*, or Ages of Ages, measured by day and night. But Days and Nights are measured by the Sun's diurnal motion; and the Sun for ever measure day and night. Time and Eternity of the same mode of extension. Can Eternity, in any sense, be measured by days and nights, by months and years? Is it natural and rational to conclude, that none of these were ever intended by their Maker to continue for ever? Perpetuity?

*Phil.* After Adam by Sin had forfeited his inheritance, and the Son of God was appointed Heir of all Things, the Apostle informs us that new *Ages* were then constituted; what ages, &c.

as. Certainly not the Ages of Angels, for  
 now nothing of them, as above said ; but the  
 present ages of this created world, in its different  
 ones ; the different dispensations of Grace and  
 hence, to take place in these different muta-  
 tions until the *Ten Trochon*, or *Wheel* of Nature  
 still, *Jam.* iii. 6. This includes the whole  
 of our Saviour's Mediation for Mankind, and  
 so that the sun and moon will endure ; for  
 ; and no longer the Machine will go.

From the Fall there have elapsed, 1st. the An-  
 tian Age. 2nd. The Patriarchal Age, from  
 Adam to Moses. 3rd. The Levitical or Jewish  
 from the Baptism of Moses in the Cloud and  
 Red Sea to the Baptism of Jesus in Jordan.  
 The Gentile or present Age, extending to the  
 Advent of Christ to set up his Kingdom. 5th.  
 Millennium. 6th. The little Season of Satan,  
 his liberation to his destruction in the lake of  
 Fire. These two last are future, and so is 7th. The  
 of Ages, or the longest of all Ages ; never-  
 will have an end, and time with them,  
 heaven and earth will pass away ; the pur-  
 pose of their Creation and Preservation being  
 fully completed, and the Plans of Redemption  
 of Providence finished.

Now will the whole Posterity of Adam, except  
 that Perish through final obstinacy and unbe-  
 lieving the miry and marshy Places of Ezekiel's  
 where his Healing Life-giving Waters  
 came, these excepted, all the rest will, from  
 the Infection of the Body, Reheaded by the second  
 —an indissoluble Union formed between  
 the Head and Member—Body and Head—and De-  
 Head of All, be ALL in ALL to endless  
 on !!

As far as I can see, this will be the summit of  
 the evolution of human Nature. The scale or climax  
 of

of gradual advancement is this—Man is the Head of the Woman—Christ is the Head of Man—God is the Head of Christ. The Woman is Man's Fulness—The whole Church is Christ's Fulness—And Christ is God's Fulness. Thus will *Deity* fill *all in all*, and that to endless duration!! Behold the dignity of Man! See 1 Cor. xi. 3.

The Marriage of the Lamb and his Bride will be celebrated upon the new earth in the Paradise of God, though Consummated in Heaven, just as the Marriage of the first Adam with his Bride was Celebrated in the newly-created Earth, in the Paradise of Adam. The Paradise of God is the Paradise of Adam Restored, and completes the Times and the Restitution of all Things. If any Person doubts this Fact, let him carefully and candidly weigh the following Remarks upon the Type and Antitype, &c. of this very interesting subject.

1. Adam's Paradise was made at the Old Creation; the Paradise of God (*Rev.* ii. 7.) at the New. "He that sat upon the Throne said, Behold! I make all Things new," Paradise among the rest, for the second Adam.

2. The Paradise of Adam was a sacred enclosure, very different from the Gound out of which he was made, and into which he was banished after his rebellion; the Paradise of God is enclosed with a Wall, quite distinct from the earth around it, and from which the Kings bring their glory and honour into it. *Ch.* xxi. 24, 26.

3. ADAM, upon his Marriage in Paradise, received a *new* Name, viz. ISH, confirmed by his Maker, as a Title of honour, *Gen.* ii. 23, 24, 25. The second Adam will have the same, "Him that overcometh, I will write upon him My New Name," *Rev.* iii. 12.

4. Upon the Marriage of Adam, he said, when the common Parent brought the virgin couple together,

ther, "This is now Bone of my Bones, and  
h of my Flesh;" in like manner the Bride, the  
b's Wife, will be "Members of his body, of  
flesh, and of his bones;" and in both cases,  
hey two are one Flesh," *Gal. v. 30, 31*. Aston-  
ing mysterious Union!

. The first name that the woman had at her  
tion was *Bekebah*, being expressive of her sex,  
. i. 27. Upon her marriage and extraction  
n her husband's side in Paradise, she received a  
Name, *ISHAH*; this was honorary—expres-  
both of natural and social Identity with her  
and who gave it her: In like manner, Christ  
give, in Paradise Restored, to his Bride, "A  
te Stone, and in the Stone a New Name," with  
farther inscription written upon it, "The  
ne of my God, and the Name of the City of  
God, the New Jerusalem," *Comp. Rev. ii. 17*.  
i. iii. 12. An evidence to each of being a  
zen of that City which *cometh down out of  
ven* to the new earth.

. Adam's Paradise had the Tree of Life in the  
st of the Garden, *Gen. ii. 9*. In like manner in  
Paradise of God, "In the *midst of the street of*  
and on either side of the River, there was the  
e of Life," *Rev. xxii. 2*.

. Adam's Paradise was enriched with the finest  
ld and precious Stones, "And the gold of that  
id is good: There is *Bdellium* and the *Onyx-*  
ne," *Gen. ii. 12*. These were the Materials for  
lding with, which Adam's rebellion prevented.  
t to the second Adam's Capital; "The building  
he wall of it was of *Jasper*; and the City was  
e Gold," *Rev. xxi. 18*. Thus the second Adam  
shed what the first failed in, who formed it into  
City, whose Builder and Maker is God."

b. Adam's Paradise was well watered, for "A  
er went out of Eden to water the Garden,"

B b

which

which having performed, was divided into four great rivers, *Chap.* ii. 10, 14. The Angel shewed John its antitype, being "A clear River of Water of Life, clear as Crystal, proceeding out of the Throne of God and the Lamb," *Chap.* xxii. 1. Being now "Set down with his Father on His Throne," *Chap.* iii. 21. So that he had not yet delivered up the Kingdom to his Father; for the End was not yet come.—*N. B.* This River is the same with Ezekiel's in its greatest depth, and is intended for all who are athirst, *ver.* 17. But surely there will be none such in Heaven; even the Saints in Paradise will thirst no more.

This is the Kingdom Prepared, in its Type; "*Apo kataboles kosmou*," (*Matth.* xxv. 34.) from the foundation of the world, or immediately after Adam was formed out of the dust, (*See Gen.* ii. 7, 8) and intended for him, probably, all the Time of his probation upon Earth, and in which his Maker placed him invested with dominion over the Creatures. This was the type of the Millennial Kingdom which Christ intended, being Paradise Restored, or the Paradise of God; (*Rev.* ii. 7.) of which the Sheep, or the Righteous, being the proper Heirs would henceforth inherit until their Removal into a more glorious Mansion in their heavenly Father's House, more glorious than Adam would have been removed into if he had never sinned. Here you may observe, that St. John uses the very same greek phrase in *Rev.* xiii. 8. and in the xvii. 8. In both which places mention is made of the Book of Life of the Lamb; (*See also Chap.* xxi. 27.) In the former place, the Lamb is said to be slain "From the foundation of Kosmos." This could only be in Type, after the fall of Adam, when he was slain figuratively in those animals, which probably were sheep or lambs sacrificed; with the skins of which Adam and Eve were clothed immediately

tely before their expulsion from Paradise, *Gen.* 21. It has been above observed, that the moment the first Adam fell, the second Adam took on him the administration of the World with respect to its future Restoration. The Ensign of his Office is the Hieroglyphic of a Lamb—A Lamb of God, who alone could bear away the Sin of Kosmos or the World. Ever since the first sacrifice for Sin was offered, this Lamb was slain Figure; and so long as he will act the Part of a Mediator, he will bear that ensign of his office. "From the Foundation of the World," then, must an from the Time of those typical Sacrifices being offered in Paradise; at which Time, or immediately before, Kosmos was founded, when Ground was cursed. In *Heb.* ix. 26, the same expression is rendered "Since the foundation of the world." What Blood of a Prophet was ever shed before the blood of Abel? Yet this is said to "From the Foundation of the World," *Luk.* xi. . What Secrets are contained in any of the parables in *Matth.* xiii. except that of the Tares being sown in the Field (the World) among the good Seed, which sowing is dated "From the foundation of the World," *ver.* 35, while Adam yet and the Devil deceived Eve? Therefore, except those that the Redeemer may, at the End of the Millennium, take into other and higher mansions along with Himself, this Aionion Kingdom the Righteous shall possess, (*Ibid ver.* 46.) tending, in point of duration, to "All the Generations *Tou Aionos ton Aionon*, of the Age of ages. *Comp. Eph.* iii. 21, with *Rev.* xxii. 5. in Greek. All this Time the Throne of God and the Lamb shall be erected in the Holy City, where his Servants shall serve Him, until, at the end of this Period, the Son himself will deliver up this mediatorial Kingdom unto the Father, every Enc-

my of Christ and Mankind being destroyed, and Time itself be no more.

9. In Adam's Paradise, Time was measured by Days, Months, &c. In like manner, the age of ages, like all preceding ages, will be measured by day and night, and moons—"The Tree of Life yielded her fruit every month," *Ibid* xxii. 2. The age of ages is included in St. Peter's Times of Refreshing, or rather *Reanimation*, and the Times of the Restitution of all Things, (*Acts* iii. 21.) being Christ's own Times, *1 Tim.* ii. 6. In these Times all Things will be *Restored* without a Possibility of a second Relapse. This will be plain by an induction of many particulars which will take place in those Times.

1. Adam was a disobedient Servant of God; yea, he rebelled against him in his Paradise: But in Paradise Restored, God's "Servants shall serve Him."

2. Adam by Sin forfeited his right to the Tree of Life: Here the forfeited Right is restored to them that do his Commandments, for "They shall have Right to the Tree of Life."

3. Adam was banished from his Paradise, and prohibited re-entering into it: Paradise Restored removes the prohibition, for "The Gates of it shall not be shut" at all against those who feed upon the sacred fruit, for they "May enter in through the Gates into the City."

4. Adam, as a sinner, was driven *without*, and kept *without* his Paradise, being defiled and unholy, and so no longer qualified to dwell in it: In like manner, nothing *that defileth* can in any *wise* enter *into* Paradise Restored; such are without, as you see in *Chap.* xxii. 15.

5. The ground was cursed for the sin of Adam: But here, "There shall be no more Curse, or cursed thing."

6. Sorrow,

Sorrow, Pain, &c. were introduced into and Beast in the first Paradise ; but they had existence before the Fall : Paradise Restored loves them entirely from all its happy Inhabitants ; there shall be "Neither sorrow, nor crying, neither shall there be any more pain, for God shall wipe away all tears from every eye."

Death passed into Mankind, and into the world, in the first Paradise : But in the Paradise of God, "There shall be no more Death." This not prove that this Paradise is in Heaven, that its Inhabitants (for of them it is spoken) all die no more ; death shall have no dominion in the age of ages, but in Gehenna, where death exists.

Adam by Creation was God's Son and Heir ; by rebellion he forfeited both privileges : To the conqueror the Inheritance is restored ; "I will be God, and he shall be my Son, he shall inherit things."

Adam, before he sinned, was highly favoured and blest with the company of his Maker in his life. This was the greatest Blessing and Privilege of his nature and situation. He forfeited this exalted privilege by Rebellion. In the Paradise of God, this happiness, honour, and unspeakable blessing, is restored ; "They see his Face, and will dwell with them."

5. A flaming Cherubim guarded the first Paradise, brandishing the sword of Justice to hinder the Rebel's return : The Gates of the Paradise of God are guarded by Angels, and they who do his commandments "Enter in through the Gates into the City," but without are Dogs, Sorcerers, &c. are not admitted.

1. It is by many supposed, and in itself very probable, that the divine Presence exhibited an inward splendid glory in Adam's Paradise, such as

afterward appeared in the Wilderness, Tabernacle, &c. Is not this the same of which we read in the Paradise of God? "The Glory of God did lighten it, and the Lamb is the Light thereof;" that is, the glorious *Shechinah*!

12. When God created the World, he created the glorious materials found in the Paradise of Adam; afterwards he planted it with all its choice and incomparable Fruit-trees, Plants, Herbs, Flowers, &c. And of the new Creation, He that sat upon the Throne said, "Behold! I make all things new!" This will be done with unspeakable advantage and improvement.

*Phil.* Glorious things are spoken of this City of our God! From the few observations above, it appears to me, I confess, that you may fairly commit it to the judgment and decision of common sense and unbiassed reason, whether these be not the "Times of the Restitution of all Things," if ever there will be such Times, or if ever all things will be Restored.

Upon the closest examination of Scriptures I am able to make, I frankly confess, That every forfeiture made by the Disobedience of the first Adam is here restored, with immense advantage, by the second Adam in the Paradise of God. What evil, moral, spiritual, or natural, did the first Transgression introduce into the old Creation, that you can trace the least vestiges of in the new? yea, that are not expressly removed and remedied?

It is true, that the Glory here described is so exceeding great, and the description of it set off in such pompous language, that few, since the primitive times of Christianity, have viewed it in any other light than as descriptive of never-ending happiness in heaven.

*Didas.* True. But I have long been at a loss to find a solid and sufficient reason for it. That it cannot

ot be what they suppose it to be, besides what  
seen above advanced, the reasons contained in  
following queries have long convinced me to  
contrary.

Is the glory here described absolutely in-  
patible with a state upon the renewed earth, or  
dise Restored? If it be, wherein does it  
ist?

Is the Glory and Happiness in the New  
salem superior to that which our Saviour pro-  
d to his Disciples in many of his discourses,  
esting the kingdom which we daily pray to  
e, which when come, the "Will of God will  
one ON EARTH as it is in Heaven?"

Did not our Saviour promise greater things  
is followers than any that we find them enjoy  
aradise Restored? For instance, "Then shall  
Righteous shine forth like the Sun in the King-  
of their Father." We read of the Glory of  
and the Lamb shining thus in the New Jeru-  
m; but where of any other, either saint or  
el? Besides, the New Jerusalem is the King-  
of our God and his Christ; and not of the  
er only. This will not take place until the  
, when the Son delivers up the Kingdom to  
Father. In this very passage our Saviour  
rly distinguishes between his Kingdom and his  
er's, See *Matth.* xiii. 41, 43. The Kingdom  
Christ will commence at the end of this age,  
40.

Is not a Lamb the Hieroglyphic of Christ  
as He is Mediator? Does He not bear that  
gn in the New Jerusalem? But what reason  
ere to suppose, that he will bear the ensigns of  
office, when the office itself is utterly at an  
; for so it will be when he delivers up the  
gdom to his Father?

6. But

5. But it is plain that this He does not do in the New Jerusalem-State, *Chap. xxi. 10, 14, 22.* "For the Lord God Almighty and the Lamb are the Temple of it; yea, "The Lamb is the Light thereof," (*ver. 23.*) just as He is the Light of the World; which, if this does not belong to his prophetic office, I ask what does it belong to?

6. Is heaven walled about with a "Wall great and high, having twelve Gates," and an angel as a Centinal at each Gate, and one of the Names of the twelve Tribes inscribed on each Gate? A city four square, with three Gates on each Side? Is there any danger that heaven should either be stormed, or some enemy or spy steal in unawares, that it should be so strongly walled and strictly watched? A wall of one hundred and forty-four Cubits high, and of twelve thousand Furlongs in circuit, who can believe that this should circumscribe that *Topon* or Place (*Joh. xiv. 2, 3.*) which our Saviour is gone to prepare for his followers?

7. How can this City be in heaven, when we are expressly told, that it "Cometh down from God out of Heaven?" Is not this an uncommon way of describing any thing that is situated in heaven?

8. If New Jerusalem be situated in heaven, and not on the Restored earth; what earth is that, and what Kings are they, who bring their Glory and Honour into it? Are there earthly kingdoms in heaven?

9. Around this Holy City there are two very different kinds of Nations. There are nations that are saved, and who will walk in the light of it, (*Chap. xxi. 24.*) or of the divine Shechinah residing within it; and it is the Kings of these Nations that bring their glory and honour into it. But "The Leaves of the Tree of Life are for the Healing of the Nations," *xxii. 2.* Are these nations in Heaven? Surely not. Are there no nations,

nations, then, want Healing? What, then, are the fanative virtues of these leaves for? Do they grow in vain? Surely no. Are not these Nations the very same with Ezekiel's Fish that wanted quickening and healing? The word Healing is taken from the Prophet, and like an Index points unto him. See therefore what has been said upon *Ezek. xlvii.*

10. If ever the Kingdom of God so come as that His Will shall be done on *earth* as it is done in heaven, and if such time never will come, why do we pray for it? But if it will, where do we find any thing like it, except in the New-Jerusalem State?

11. Is not a Sun of Righteousness the Title of Christ as he is a Mediator? Is not his being the light of the world a branch of this office? When ever had this Prophecy a literal accomplishment, except in this holy city, where his personal glory is such as to preclude the necessity of the solar light? Is not the Lamb the Light of it? A light so eminently glorious, that the Nations of them that are saved walk in this light?

12. Is such a state compatible with a heavenly state, or in what sense can it be said that he has delivered up the kingdom, while he is thus reigning among his ancients gloriously? Or how can God be *all in all*, when the *Lamb* is such a light to such a City, and to so many Nations? Does not the word Lamb of necessity include his human nature? While this reigns, how is Deity all in all? Again,

13. Is not Thirst an evidence of *want*? What want can there be in heaven? But it seems that there are vast multitudes upon this new *earth* labouring under this want. And for what other purpose does that pure River of water of life flow with a crystalline transparency, but to supply that want?

want? Does not this River proceed from the Throne (one Throne) of God and the Lamb, where of course they both reign (*Chap. iii. 21.*) together upon it? Is this River any other, than a very large Efflux, like Ezekiel's, when deepest, of the Holy Spirit proceeding from the Father and the Son? Surely not.

14. Does not this River now flow far and wide among those poor Gentile Nations, who in this World never either tasted its life-giving virtues, or washed in its regenerating purifying streams? Raised from the dead, they find of both a pressing want. And here a rich provision is made for them in the healing leaves of the Tree of Life, and the crystal river! Thus we read,

15. "And the Spirit and the Bride (the Inhabitants of the City, *Chap. xxi. 9, 10.*) say, Come! And let him that heareth (the call of the Bride, &c.) say, Come! And let him that IS ATHIRST, Come! And whosoever will, let him take the Water of Life FREELY."

Permit me here to ask the unbiassed candid enquirer after truth, can any deny this fact, that in the ages of ages (*ver. 5.*) there will exist Persons who will be Athirst, and consequently in Want? But what can any person want, or be athirst for, is supernal glory? Does not the water of life mean the spirit that proceedeth from the Father and the Son? Is not that the water which these Persons thirst after? And are not these the Nations that need healing? Where else in the whole Bible do we find such an Invitation as this? Where else will you find such a multitude at once crying Come? Where a more general Invitation—Who-soever will, or is willing—A more special frank Invitation, Him that is athirst, take the Water of Life *Freely*?

*Phil.*

1. That all these things will exist in the of the Restitution of all Things, or in 's own Times, who can possibly doubt? ries of the Prophecy—the existence of the in her then glorious bridal State—the Para- estored with the Tree of Life and the River iter of Life—the unequalled Invitation given Nations, &c. &c. all demonstrate that now Testimony is adduced, That Christ gave lf a Ransome for all; and that there is no Name given under Heaven whereby Men be saved, but the Name of JESUS.

ely, from what has been said upon this Sub- ve may safely assert, That now is the grand e—now are the Times of Refreshing, or mation from (Profopou) the Face of the —And they shall see his Face, and his Name be on their Foreheads. These Ages will the Mystery of God—the Mystery of Christ . Mystery of Providence respecting Man- and fully exhibit the unsearchable Riches of 's Mercy, Merits, Grace, and Goodness, orlds visible and invisible!

as. The Times of Refreshing or Reanima- e three :

The Time of Christ's next advent. Then bbatismos commences with the binding of ; and now is the Resurrection of the Just.

. The second Resurrection takes place, and is let loose among this newly-raised world of e; but the Holy City and the Camp of the continue, as in the Time of the Millennium. hitherto the kingdom of Christ is very in- ete. The stone is accumulating, like a g snow-ball, into a vast Mountain, but Gog Magog are a Demonstration, that it has not led the Earth. No, Satan's influence is still great in all the four quarters of it, his Head being

being not yet fully bruised—his Works not yet wholly destroyed.

3rd. When Gog and Magog are devoured, Satan's little season expired, and himself cast into the burning lake, all things will be created anew; and, as you have heard above, the Paradise of God, &c. Restored, and the ages of ages will complete the Times of Restitution. This last, as it will be by far the longest, so also much more the happiest of all the preceding: For, as I take it, the two former of these Periods will restore all Things to their primeval State, but with very great improvement. And as Adam, newly created, spent the first day of his life, being the first Sabbath of the world, in the worship of his Maker, who probably was personally present with him; but, not unlikely, the very next polar day or year, Satan deceived Eve: So, in like manner, the Millennium being over, Christ personally returned to heaven, having raised some of the heathen Nations and will others in succession, the Devil will be let loose among them, once more to try his hellish arts, who in time will succeed with great numbers.

*Phil.* St. John informs us, that, upon the binding of Satan, "He should deceive the Nations *no more*, until the thousand years should be fulfilled." Now what particular Nations do you suppose the Apostle intends?

*Didas.* Those nations that he formerly had suffered to walk in their own ways, at the Times of whose Ignorance he winked; because in the whole Course of his Providence, or the Dispensation of the Fulness of Times, or in "Ages to come," he intended "To call them all every where to Repent." The words *no more*, plainly imply, that he means the same nations that he had formerly deceived. Indeed, in this present evil state,

state, he deceives the whole world, (*Chap. xii. 9.*) but they have not in this life a fair trial, therefore God winks at their ways. But when raised again, they will be called upon every where to Repent, in Satan's little Season, and in the Ages of Ages. Then will be their proper Time of Probation. And thus will God approve himself no Respector of Persons—not willing that any should perish—being Love itself—Goodness essential—whose tender mercies are over all his works.

Thus, both in Satan's little Season will the everlasting Gospel be preached unto the Nations, and in the Ages of Ages such an Invitation will be given, as the like is not to be found in all the "Scripture of Truth" beside, that I remember. I look upon it, that of all Adam's Race, few, in Comparifon of all the nations who want healing in those ages, will miss of the life-giving River, and the healing virtues of the Leaves of the Tree of Life. Who will then refuse to do His Commandments? All who do them will be made free of the City—drink the living Water at the Fountain-Head—Eat of the immortalizing Fruit until Mortality is swallowed up of Life—and God IS ALL IN ALL! Amen. Hallelujah! My simple aim has been,

"That to the height of this great Argument

"I might assert eternal Providence,

"And justify the Ways of God to Man."

MILTON.

F I N I S.

## ERRATA.

<i>Preface,</i>	Page iv, Line 14, after <i>into</i>	read <i>to</i> .
	xiii, Line 38, for <i>has</i>	read <i>have</i> .
<i>Dialogues,</i>	22, Line 22, for <i>were</i>	read <i>was</i> .
	34, Line 20, after <i>Blind</i>	read <i>World</i> .
	38, Line 35, before <i>Word</i>	read <i>his</i> .
	44, Line 33, after <i>but</i>	read <i>to</i> .
	50, Line 25, after <i>upon</i>	read <i>it</i> .
	57, Line 4, for <i>dody</i>	read <i>body</i> .
	57, Line 26, for <i>Prehead</i>	read <i>Rehead</i> .
	61, Line 33, after <i>limits</i>	read <i>of</i> .
	69, Line 20, for <i>its</i>	read <i>their</i> .
	75, Line 37, for <i>Ban</i>	read <i>Bane</i> .
	97, Line 30, for <i>mortal</i>	read <i>moral</i> .
	139, Line 30, for <i>the</i>	read <i>his</i> .
	154, Line 21, for <i>now</i>	read <i>knows</i> .
	156, Line 35, after <i>that</i>	read <i>neither</i> .
	180, Line 18, for <i>know</i>	read <i>known</i> .
	190, Line 35, for <i>Counfel</i>	read <i>Council</i> .
	218, Line 15, for <i>mary</i>	read <i>Mary</i> .
	219, Line 4, for <i>Anastaris</i>	read <i>Arafastis</i> .
	275, Line 27, after <i>Adam</i>	read <i>be saved</i> .
	275, Line 31, for <i>from</i>	read <i>form</i> .

**¶** In Consequence of the Author dying shortly after the Work was put to press, together with some other concurrent Circumstances, several Errors, literal and grammatical, have unavoidably occurred, exclusive of those above-mentioned, which the candid Reader is humbly requested to excuse.





